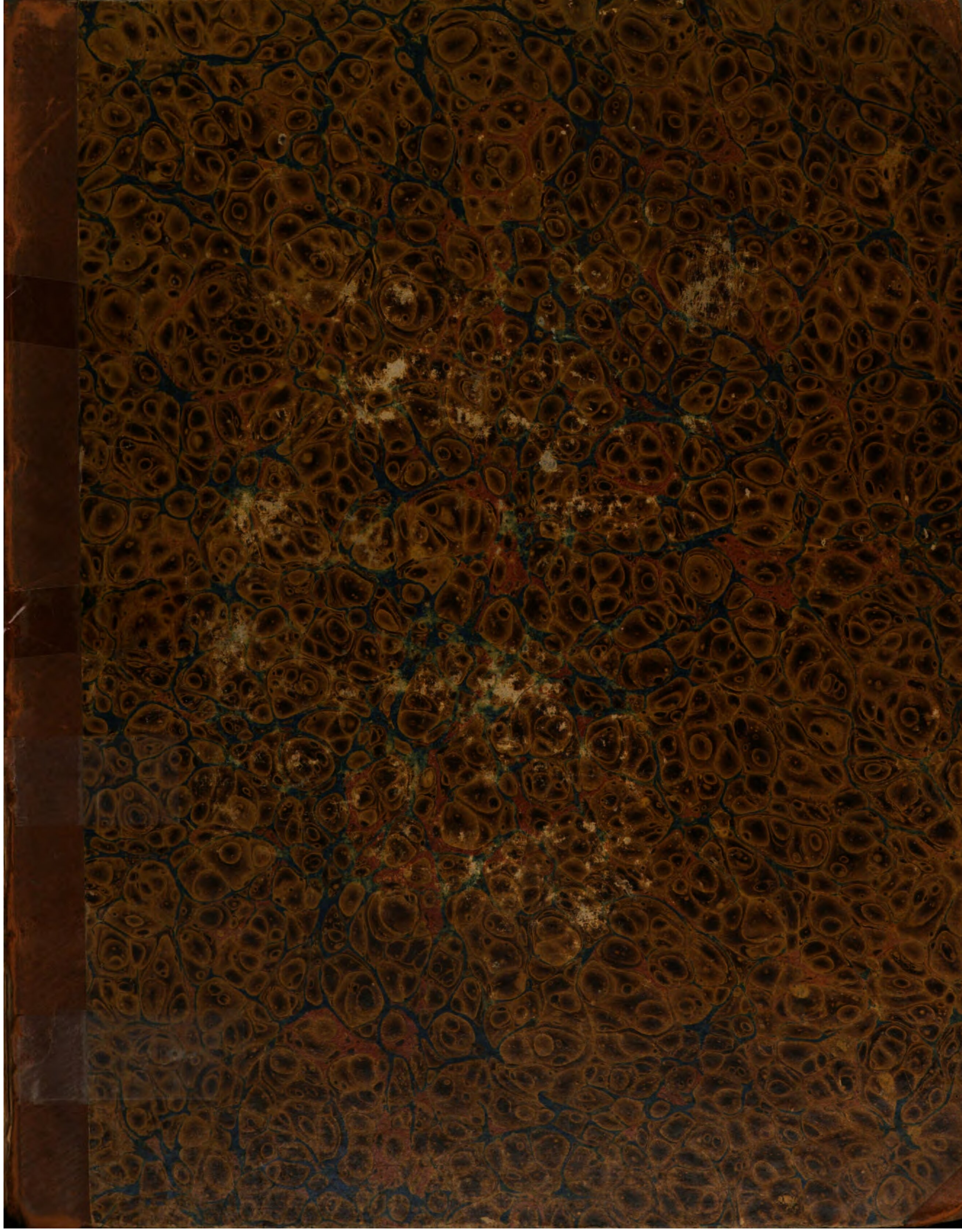
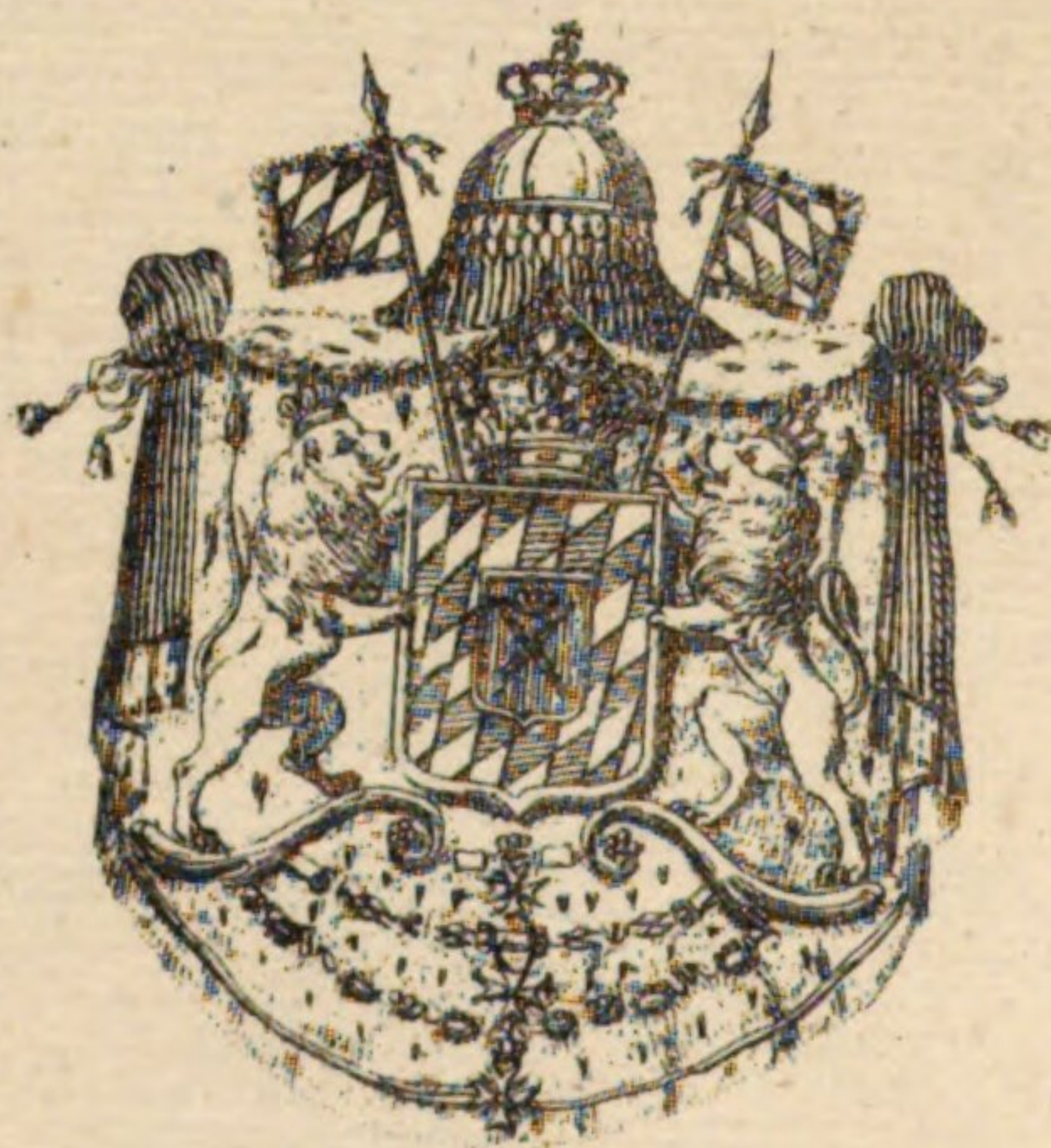




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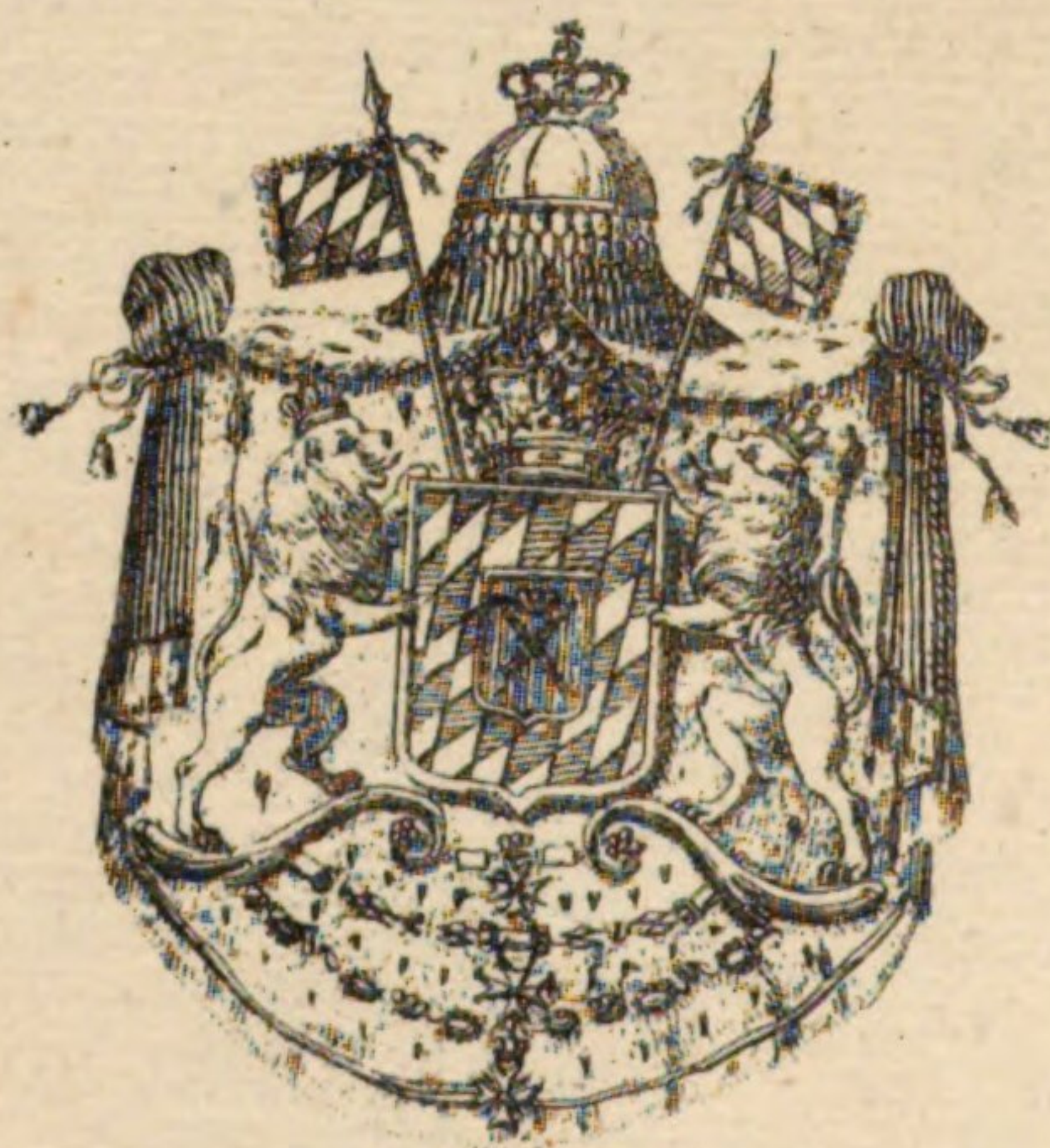
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THE
R A M A Y U N A
Of Valmēeki,
IN THE ORIGINAL SUNGSKRIT.

WITH A PROSE TRANSLATION,
And Explanatory Notes,
By W. CAREY and J. MARSHMAN.

VOL. III.

CONTAINING THE LATTER PART OF THE

SECOND BOOK.

SERAMPORE.

1810.

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München

रामायण ।—

THE RAMAYUNA.

BOOK II. SECT. XLIV.

कथयित्वा तु दुःखार्त्तः सुमन्त्रेण चिरं सह ।
रामे दक्षिणकूलस्थे जगाम स्वगृहं गुहः । १ ॥
भरद्वाजाभिगमनं प्रयागे च सभाजनं ।
आगिरेर्गमनन्तेषां तत्रस्थैरभिलक्षितं । २ ॥

TRANSLATION.

WHEN Rama arrived on the southern shore, Gooha, having talked a long time with Soomuntra, returned home. By them, standing at Gooha's house, the arrival of the heroes at Prayaga, their approach to Bhurudwaja, and their lodging with him,¹ was observed, even until their arrival at the mountain. Soomuntra then, advised by Gooha, yoked the horses, and returned with a

¹ They learned these circumstances from a messenger sent to obtain information.

अनुज्ञातः सुमन्त्रो ऽथ योजयित्वा हयोत्तमान् ।
 अयोध्यामेव नगरं प्रययौ गाढदुर्मनाः । ३ ॥
 स वनानि सुगन्धीनि सरितश्च सरांसि च ।
 पश्यन्नतिययौ शीघ्रं ग्रामाणि नगराणि च । ४ ॥
 ततः सायाह्नसमये तृतीये ऽहनि सारथिः ।
 अयोध्यां समनुप्राप्य निरानन्दां ददर्श ह । ५ ॥
 स शून्यमिव निःशब्दां दृष्ट्वा परमदुर्मनाः ।
 सुमन्त्रश्चिन्तयामास शोकवेगसमाहृतः । ६ ॥
 कश्चिन्न सगजा साश्वा सजना सजनाधिपा ।
 रामसन्तापदुःखेन दग्धा शोकाग्निना पुरी । ७ ॥

heavy heart to the city *Uyodhya*. Viewing the odoriferous woods, the rivers, the pools, the villages and cities, he speedily passed them, and, on the evening of the third day, drawing near, the charioteer beheld the joyless city *Uyodhya*. Seeing it silent as if deserted, *Soomuntra*, afflicted in mind, and borne down by a torrent of grief, thus anxiously reflected: "What, has the fire of distress and affliction, on account of *Rama*, devoured the city, with its elephants, horses, men, and rulers?" Thus reflecting, he, with his swift horses, quickly arrived at the gate of the city. The people, running in crouds to

इति चिन्तापरः सूतो वाजिभिः शीघ्रयायिभिः ।

नगरद्वारमासाद्य त्वरितः प्रविवेश ह । 8 ॥

सुमन्त्रमभिधावन्तः शतशो ऽथ सहस्रशः ।

क्व राम इति पृच्छन्तः सूतमभ्यद्रवन्नराः । 9 ॥

तेषां शशंस गङ्गायामहमापृच्छ राघवं ।

अनुज्ञातो निवृत्तो ऽस्मि धार्मिकेण महात्मना । 10 ॥

ते तीर्त्सा इति विशाय वाघ्यपूर्णमुखा नराः ।

अहो धिगिति निश्चस्य ह्य रामेति विचुक्रुशुः । 11 ॥

शुश्राव च वचस्तेषां वृन्दं वृन्दञ्च तिष्ठतां ।

हताः स्म खलु येनेह पश्याम इति राघवं । 12 ॥

the charioteer, eagerly enquired, "Where is Rama?" He replied to them, "Having arrived at the Ganges, I, asking permission of that just and virtuous one, returned." The people finding that Rama had passed the river, cried out, "Oh, wretched! Oh Rama!" their faces being covered with tears. He heard also the words of those standing in large crouds "Alas! we are at once destroyed,—we are deprived of the sight of Rama. We shall no more behold the virtuous Rama, the distributor of gifts at our sa-

दानयज्ञविवाहेषु समाजेषु महत्सु च ।

न द्रक्ष्यामः पुनर्जातु धार्मिकं राममन्तरा । 13 ॥

किं समर्थं जनस्यास्य किं प्रियं किं सुखावहं ।

इति रामेण नगरं पित्रेव परिपालितं । 14 ॥

वातायनगतानाञ्च स्त्रीणामन्वतरायणं ।

राममेवाभितप्तानां शुश्राव परिदेवनं । 15 ॥

स राजमार्गमध्येन सुमन्त्रः पिहिताननः ।

यत्र राजा दशरथस्तमेवोपगृहं ययौ । 16 ॥

सोऽवतीर्ण्य रथाश्वीञ्च राजवेष्टम प्रविश्य च ।

कक्ष्याः सप्ताभिचक्राम महाजनसमाकुलाः । 17 ॥

crifices, and weddings, and great assemblies! What now, that is powerful, amiable, or pleasant, remains in the city formerly nourished by Rama, as by a father?" He heard also in every house the cries of women, running to the lattices, distressed on account of Rama. Soomuntra thus went on, in the midst of the chief street, with his face covered, till he came near the palace in which was king Dusha-rutha. Quickly descending from the chariot, he entered the palace of king Dusha-rutha, passing through the seven divisions thereof,

हर्म्यैर्विमानैः प्रासादैरवेक्ष्य च समागतं ।
 हाहाकारकृता नार्यो रामादर्शनकर्षिताः । 18 ॥
 आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
 अन्योन्यमभिवीक्ष्यन्ते व्यक्तमार्त्ततराः स्त्रियः । 19 ॥
 ततो दशरथस्त्रीणां प्रासादेभ्यस्ततस्ततः ।
 रामशोकाभितप्तानां मन्दं शुश्राव जल्पितं । 20 ॥
 सह रामेण निर्यातो विना राममिहागतः ।
 सूतः किन्नाम कौशल्यां क्रोशन्तीं प्रतिवक्ष्यति । 21 ॥
 यथा च मन्ये दुर्जीवमेवं न सुकरं भुवं ।
 आच्छिद्य पुत्रे निर्याते कौशल्या यत्र जीवति । 22 ॥

filled with great men. Seeing him returned, the females from the noble edi-
 fices, from the palaces of seven stories high, and those of three, being seized
 with distress at not beholding Rama, burst out into lamentation. The prin-
 cesses, their bright eyes streaming with tears, looked stedfastly on one another,
 filled with anguish. He also heard the wives of Dusha-rutha, distressed on
 account of Rama, speaking softly from different places at the palace: "What
 will the charioteer who went out with Rama, and returned without him, say to
 the weeping Koushalya? Surely this wretched life is not at the disposal of its

सत्यं पन्तु तद्वाक्यं राजस्त्रीणां निशामयन् ।

प्रदीप्त इव शोकेन विवेश सहसा गृहं । 23 ॥

स प्रविश्याष्टमीं कक्ष्यां राजानं दीनमातुरं ।

पुत्रशोकपरिच्युतमपश्यत्पाण्डरे गृहे । 24 ॥

अभिगम्य तमासीनं राजानमभिवाद्य च ।

सुमन्त्रो राजवचनं यथोक्तं प्रत्यवेदयत् । 25 ॥

स तूष्णीमेव तत् श्रुत्वा राजा विद्रुतमानसः ।

मूर्च्छितो न्यपतद्भूमौ रामशोकाभिपीडितः । 26 ॥

ततोऽन्तःपुरमाविद्धं मूर्च्छिते पृथिवीपते ।

उच्छ्रित्य बाहू दुःक्रोश नृपते पतिते क्षितौ । 27 ॥

possessor, seeing Koushulya now lives separated from her son?" Hearing these expressions of the king's women, he, transported with grief, quickly entered the eight inclosure, and beheld, in the white house, the wretched monarch, wasted with grief on account of his son. Approaching the king, sitting there, and bowing to his feet, Soomuntra delivered the message which had been entrusted to him. The king heard it in silence, his mind full of agitation, and at length fell down in a swoon. As the sovereign of the earth fell to the ground, sorrow filled the inner apartment, and its inhabitants cried out, lifting up their hands.

सुमित्रया तु सहिता कौशल्या पतितं पतिं ।

उत्थापयामास तदा वचनञ्चेदमब्रवीत् । 28 ॥

इति तस्य महाभाग दूतं दुःकृतकारिणः ।

वनवासादनुप्राप्तं कस्मान्न प्रतिभाषसे । 29 ॥

अद्येममनयं कृत्वा व्यपत्रपसि राघव ।

उत्तिष्ठ सुकृतं ते ऽस्तु शोकेन स्यात्सहायता । 30 ॥

देव यस्या भयाद्रामं नानुष्टुप्सि सारथिं ।

नेह तिष्ठति कैकेयी विस्रब्धं प्रतिभाष्यतां । 31 ॥

सा तथोक्त्वा महाराजं कौशल्या शोकलालसा ।

धरण्यां निपपाताशु वाघ्यविस्तृतभाविणी । 32 ॥

Koushulya, with ^{mi} Soomuntra, now raised up the fallen king, and thus addressed him, "O partaker of the great portion! why dost thou not answer the messenger of him engaged in that arduous task in the forest? O son of Rughoo, having done these acts of injustice art thou now ashamed? Arise, thou hast done well; no help arises from this sorrow. O my lord, Kikeyee is not here, through fear of whom thou art afraid to enquire about Rama. Converse now without fear." Koushulya having spoken thus to the great king, immediately fell on the ground. All the females, beholding the lamenting Koushulya

विलपन्तीं तथा दृष्ट्वा कौशल्यां पतितां भुवि ।
 पतिञ्चावेक्ष्य ताः सर्वाः समन्ताद्गुरुदुःस्त्रियः । ३३ ॥
 ततस्तमन्तः पुरतांदमुत्थितं समीक्ष्य वृद्धारुहणाश्च मानवाः ।
 स्त्रियश्च सर्वा गुरुदुःसमन्ततः पुरन्तदासीत्पुनरेव सकुलं । ३४ ॥
 इत्याद्ये रामायणे बाल्मीकीये अयोध्याकाण्डे सूतगमने नाम
 चतुश्चत्वारिंशत्तमः सर्गः ॥

fallen to the ground, together with the king, surrounded them on all sides.

Then all the females old and young, perceiving the cry raised in the inner apartment, wept, and the city was again involved in misery.

End of the forty-fourth Section.

प्रत्याश्रितो यदा राजा मोहात्प्रत्यागता स्मृतिः ।
 तदा जुहाव तं सूतं रामवृत्तान्तकारणात् । १ ॥
 अथ सूतो महाराजं कृताञ्जलिरुपस्थितः ।
 राममेवानुशोचन्तं दुःखशोकसमन्वितं । २ ॥
 वृद्धं परमसन्तप्तं नवग्रहमिव क्षिपं ।
 विनिश्चसन्तं ध्यायन्तमश्रुस्यमिव कुञ्जरं । ३ ॥
 राजा तु रजसा सूतं धस्ताङ्गं समुपस्थितं ।
 अश्रुपूर्णा मुखं दीनमुवाच परमार्त्तवत् । ४ ॥

SECTION XLV.

The king reviving again, and recovering his recollection, required of the charioteer an account of Rama. The distressed charioteer then, with joined hands, approached the great and aged monarch, grieved for Rama, filled with affliction and sorrow, fixed in thought, and sighing bitterly, like an elephant newly caught, or one separated from its associates. The afflicted king then said to the charioteer, who stood near him, wretched, his body smeared with dust, and his eyes full of tears, "That virtuous one will remain in the forest tak-

अनुवस्यति धर्मात्मा वृक्षमूलमुपाश्रितः ।
 सोऽत्यन्तसुखितः सूत किमपिष्यति राक्षवः । 5 ॥
 दुःखस्यानुचितो दुःखं सुमन्त्र शयनेचितः ।
 भूमिपालात्मजो भूमौ शेते कथमनायवत् । 6 ॥
 यं यान्तमनुयान्ति स्म पदातिरथकुञ्जराः ।
 स वस्यति कथं रामो विजनं वनमुपाश्रितः । 7 ॥
 व्यालैर्मृगैराचरितं कृष्णसर्पनिवेदितं ।
 कथं कुमारौ वेदेह्या सार्द्धं वनमुपाश्रितौ । 8 ॥
 सुकुमार्या तपस्विन्या सुमन्त्र सह सीतया ।
 राजपुत्रौ कथं पादैरवहन् रथाङ्गतौ । 9 ॥

ing refuge beneath some tree. O charioteer, what will the resigned Raghava
 eat? O Soomuntra! How will Rama, the son of king Dusha-rutha, worthy
 of the softest couch, sleep miserably on the ground like one forlorn? How
 can Rama, constantly accompanied by infantry, chariots, and elephants, re-
 side in an uninhabited wood? How will my two sons, who with Videhee
 have thus departed, be able to reside in the forest abounding with serpents
 and wild beasts, nay, with that black and deadly serpent? How did the
 two princes, with the tender and devoted Seeta, having alighted from the

सिद्धार्थः खलु सूत त्वं येन दृष्टौ ममात्मजौ ।

वनान्तं प्रविशन्तौ तावश्चिनाविव मन्दरं । 10 ॥

किमुवाच वचो रामः किमुवाच च लक्ष्मणः ।

सुमन्त्र वनमासाद्य किमुवाच च मैथिली । 11 ॥

आसितं शयितं भुक्तं सूत रामस्य कीर्तय ।

जीविष्याम्यहमेतेन ययातिरिव साधुषु । 12 ॥

इति सूतो नरेन्द्रेण चोदितः सज्जमानया ।

उवाच वाचा राजानं स वाच्यपरिवद्धया । 13 ॥

अब्रवीन्मे महाराज धर्ममेवानुपालयन् ।

अञ्जलिं राघवः कृत्वा शिरसाभिप्रेणाम्य च ।

सूत महचक्रात्तस्य तातस्य विदितात्मनः । 14 ॥

chariot, walk on foot ? Assuredly, O charioteer, the purpose of thy existence is fully accomplished, in that thou hast seen my two sons enter the wood, like the *Ushwinis* retiring behind *Mundura*.¹ O *Soomuntra*, what did *Rama* say ? —What did *Lukshmuna* say ?—and what did *Mithilee* say, when she arrived in the wood ? Tell me, O charioteer, of his dwelling, his sleeping, and his eating ; by this I shall live, even as *Yuyati* lived among the good.” Com-
manded by the sovereign of men, the charioteer thus addressed the king in a speech, interrupted by tears : “ O great king ! *Raghava*, the observer of truth,

¹ Name of a celebrated mountain.

शिरसा वदनीयस्य वन्द्यो पादौ महात्मनः ।
 सर्वमन्तः पुरं वाचं सूत मद्बचनात्त्वया । ॥
 आरोग्यमविशेषेण यथार्हमभिवाद्यन् । १५ ॥
 माता च मम कौशल्या कुशलञ्चाभिवादनं ।
 अप्रमादञ्च वक्तव्या ब्रूयाच्चैनमिदं वचः । १६ ॥
 धर्मनित्या यथा कालमग्न्यगारपराभव ।
 देवि देवस्य पादौ च देववत्परिपालय । १७ ॥
 अभिमानञ्च मानञ्च त्यक्त्वा वर्त्तस्व मातृषु ।
 अनुराजानमार्ग्याञ्च कैकेयीमम्ब कारय । १८ ॥

having joined his hands and bowed his head, thus charged me, "O
 charioteer, at my command, honor the feet of my wise, magnanimous fa-
 ther, to whom my obeisance is due; and all the inhabitants of the inner
 apartment, and at my word, ask, with humble obeisance, without distinc-
 tion, concerning their health. Ask my mother Koushalya concerning her
 welfare; my dutiful regards present to her, and admonish her to continue
 in the path of virtue. Say "O goddess, at stated times be thou in the
 house of fire ,¹ and honor the feet of the king as thou wouldst a god.
 Abandoning self-esteem and haughtiness, be thou among my mothers;
 and manifest, O beloved mother, the greatest respect towards the sove-
 reign, and likewise to the excellent Kikeyee. Act towards Bhuruta, the

¹ The place where the sacred fires are kept.

कुमारे भरते वृत्तिर्वृत्तितया च राजवत् ।
 अथ ज्येष्ठा हि राजानो राजधर्ममनुसर । 19 ॥
 भरतः कुशलं वाच्यो वाच्यो मद्वचनेन च ।
 सर्वस्वेव यथान्यायं वृत्तिं वर्त्तस्व मातृषु । 20 ॥
 वक्तव्यं महाबाहुरिच्छा कुकुलनन्दनः ।
 पितरं यौवराज्यस्थो राज्यस्थमनुपालय । 21 ॥
 अतिक्रान्तवया राजा मास्मेन व्यपरोक्षधः ।
 कुमार राज्ये जीवस्य तस्मैवाज्ञा प्रवर्त्ततां । 22 ॥
 अब्रवीच्चापि मां भूयो भृशमशूणि वर्त्तयन् ।
 मातृव मम माता ते द्रष्टव्या पुत्रगर्दिनी । 23 ॥

prince, as towards a sovereign. A king is greater than all : remember there-
 fore the duty due to a sovereign. At my word also, thus address Bhuruta.
 Conduct thyself among all the royal mothers as becomes the joy of Ikshwa-
 koo's race: the hero associated in government, must also be told to pay every
 attention to the reigning king. The king is far advanced in age, do not
 obstruct him in his plans : pay every attention to the command of him whilst
 living ; whilst the coadjutorship continues." Again he charged me with tears
 in his eyes, "Let my mother, affectionate to her son, be esteemed as thy
 own mother." The valiant Rama, the highly renowned, whose eyes resem-

इत्येवं मां महाबाहुर्ब्रुवन्नेव महायशाः ।
 रामो राजीवपत्राक्षो भृशमश्रूण्यवर्त्तयत् । 24 ॥
 लक्ष्मणस्तु सुसंकुद्धो निश्चसन् वाक्यमब्रवीत् ।
 केनायमपराधेन राजपुत्रो विवासितः ।
 राज्ञात्र खलु कैकेय्या लघु चाश्रुत्य शासनं ।
 कृतकार्यमकार्यम्वा वयं येनाभिपीडिताः । 25 ॥
 यदि प्रब्राजितो रामो लोभकारणकारितं ।
 वरदाननिमित्तम्वा सर्वथा दुष्कृतं कृतं । 26 ॥
 इदं तावद्यथा काममीश्वरस्य कृते कृतं ।
 रामस्य तु परित्यागे न हेतुमुपलक्षये । 27 ॥

ble the petal of the lotos, saying this to me, wept aloud. *Lakshmana* also, greatly enraged, sighing said, " For what fault is this prince exiled ? Assuredly at the foolish command of *Kikeyee* has the king done that, whether proper or improper, by which we are involved in misery : whether *Rama* is exiled through avarice, or because of the promise, the deed is in every respect evil. Though actions are ascribed to the will of the gods, I see no cause for the exile of *Rama* : begun through inconsideration, and completed through levity, this deed, contrary to justice, will produce dreadful consequences. I perceive no parental affection in the great king. *Raghava* is to me a brother,

असमीक्ष्य समारब्धं विरुद्धं बुद्धिलाघवात् ।
 जनयिष्यति संक्रोशं राघवस्य विवासनं । २८ ॥
 अहं तावन्महाराजे पितृत्वं नोपलक्षये ।
 भ्राता भर्ता च बन्धुश्च पिता च मम राघवः । २९ ॥
 सर्वलोकप्रियं त्यक्त्वा सर्वलोकहिते रतं ।
 सर्वलोको ऽनुरज्येत कथञ्चानेन कर्मणा । ३० ॥
 सर्वप्रजाभिरामं हि रामं प्रब्राज्य धार्मिकं ।
 सर्वलोकविरोधेन कथं राजा भविष्यति । ३१ ॥
 जानकी तु महाराज निःसन्तो तपस्विनी ।
 भूतोपहृतचित्तेव विछिन्ना विस्मृता स्थिता । ३२ ॥

a friend, and a father. Having abandoned him, beloved of all, and devoted
 to the good of all creatures, how can the people be pleased with this act ?
 Having in opposition to the will of all, exiled the pious Rama, the delight
 of men, how can he be a king ?" The devoted daughter of Junaka, sighing,
 full of deep distress, and standing, unmindful of every thing, like a person
 terrified by an evil spirit: that hitherto renowned princess, unacquainted with
 distress, weeping at the present affliction, uttered not a word, but looking

अदृष्टपूर्वव्यसना राजपुत्री यशस्विनी ।
 तेन दुःखेन रुदती नैव मां किञ्चिदब्रवीत् ।
 उद्दीक्ष्यमाणा भर्तारं मुखेन परिशुष्यता ।
 मुमोक्ष सहसा वाष्पं प्रयान्तमुपवीक्ष्य सा । ३३ ॥
 तथैव रामो ऽश्रुमुखः कृताञ्जलिः स्थितो ऽब्रवीत्सुदृग्गणवाङ्मयाः ।
 तथैव सीता रुदती तपस्विनी निरीक्षते राजरथं तथैव मां । ३४ ॥
 इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे रामसन्देशाख्यानं ।
 नाम पञ्चचत्वारिंशत्तमः सर्गः । ॥

up looking to her husband, with a countenance withered with grief, and seeing him going forward she burst into tears. Thus Rama, with his face covered with tears, his hands joined, supported by Lukshmuna, said; and thus also did the weeping Seeta feel, when she viewed me and the regal chariot.

End of the forty-fifth Section.

इति ब्रुवन्तं सन्देशं सुमन्त्रं मन्त्रिसत्तमं ।
 ब्रूयशेषं पुनरिति राजा वचनमब्रवीत् । १ ॥
 तस्य तद्वचनं श्रुत्वा सुमन्त्रो वाक्यविक्षवः ।
 कथयामास भूयो ऽपि रामसन्दर्शविस्तरं । २ ॥
 जटाः कृत्वा महाराज चीरवल्कलधारिणो ।
 गङ्गामुत्तीर्य तौ वीरौ प्रयागाभिमुखौ गतौ । ३ ॥
 अग्रतो लक्ष्मणो यातः पालयन् रघुनन्दनं ।
 तांस्तदागच्छतो दृष्ट्वा निवृत्तो ऽस्मद्वशस्तदा ।
 मम त्वया निवृत्तस्य न प्रावर्त्तन्त वत्सेनि । ४ ॥

SECTION XLVI.

The king then said to *Soomuntra*, that excellent counsellor, who was relating the story of his parting with *Rama*, "Tell the whole again." At this command *Soomuntra*, scarcely able to express himself, again related at large what he had seen of *Rama* : "O great king, the two heroes having matted their hair, and assumed the bark dress of devotees, crossed the Ganges and went towards *Pruyaga*. *Lukshmuna* went before, protecting the son of *Rughoo*. Having seen them thus far advanced, I returned, not being at my own disposal. But when *Rama* had gone into the wood, the horses

उष्णाम्शु विमुञ्चन्ते रामे सम्प्रस्थिते वनं ।
 उभाभ्यां राजपुत्राभ्यामथ कृत्वाहमञ्जलिं ।
 प्रस्थितो रघमास्थाय तद्दुःखमपि धारयन् । 5 ॥
 गुहेन सार्द्धं तत्रैव स्थितो ऽस्मि दिवसान् बहून् ।
 आशया यदि मां रामः पुनः शब्दापयेदिति । 6 ॥
 विषये ते महाराज रामवसनकर्षिताः ।
 अपि वृक्षाः परिस्त्रानाः सपुष्पाकुरकोमलाः । 7 ॥
 उपतप्तोदका नद्यः पल्लवानि सरांसि च ।
 परिशुष्कपलाशानि वनान्युपवनानि च । 8 ॥
 न च सर्पन्ति सत्त्वानि व्याला न प्रसरन्ति च ।
 रामशोकाभिभूतं तद्भिष्कूजमिव तद्वनं । 9 ॥

shedding briny tears, refused to turn back on the road. At length I, who
 stood with joined hands, dismissed by the princes, mounted the chariot, re-
 straining my distress, and remained several days with Gooha, in hope that
 Rama might again call me. O king, the trees in thy kingdom, afflicted
 with the distress of losing Rama, are without their flowers and tender buds.
 The waters of the rivers, the ponds, and pools, are become fervid with heat;
 the leaves of the groves and woods are dried up; the animals move not, nor
 do the serpents glide along, and the forest preserves a dead silence, afflicted

लीनपुष्करपत्राश्च नद्यश्च कलुषोदकाः ।
 सन्तप्तपद्माः पद्मिन्यो लीनमीनविहङ्गमाः । 10 ॥
 जलजानि च पुष्पाणि माल्यानि स्थलजानि च ।
 नाति भान्त्यल्पगन्धीनि फलानि च यथा पुरं । 11 ॥
 अत्रोद्यानानि शून्यानि प्रलीनविहङ्गानि च ।
 न चाभिरामानारामान् पश्यामि मनुजर्षभ । 12 ॥
 अविशन्तमयोध्यायां न कश्चिद् भिनन्दति ।
 नरा राममपश्यन्तो निश्चसन्ति मुहुर्मुहुः । 13 ॥
 देवराजस्य दृष्ट्वा विना राममिहागतं ।
 दूरादश्रुमुखः सर्वो राजमार्गगतो जनः । 14 ॥

with sorrow for Rama. The rivers are deprived of the water lilies, and their waters are defiled: the places which abounded with nymphœas are deprived of them, and deserted by the fishes and fowls: neither the aquatic flowers, nor those produced on dry land, display their brilliant colors, nor emit as formerly their fragrant odours—nor give their fruits as heretofore. The gardens are now empty, and the birds sit pensive: nor do I, O chief of men, discern any thing pleasant in the delightful groves. Entering Uyodhya, nothing to me affords pleasure. The people not seeing Rama, are perpetually sighing. O Sire, seeing from afar the chariot of the sovereign of the gods returning without Rama, all the people on the high road were

हम्मैर्विमानैः प्रासादैरवेक्ष्य रथमागतं ।

हाहाकारकृता नार्थे! रामादर्शनकषिताः । 15 ॥

आयतैर्विमलनेत्रैरश्रुवेगपरिप्लुतैः ।

अन्योन्यमभिवीक्षन्ते व्यक्तमार्त्ततराः स्त्रियः । 16 ॥

नामित्राणां न मित्राणामुदासीनजनस्य च ।

अहमार्त्ततया कञ्चिद्विशेषं नोपलक्ष्ये । 17 ॥

अग्रहृच्छमनुष्याश्च दीनतागतुरकुमाः ।

आर्त्तस्वरपरिम्लान विनिश्चसितविश्रुताः । 18 ॥

overwhelmed with anguish. Women, seized with grief at not seeing Rama, looking from the houses, and palaces of different descriptions, and seeing the chariot return empty, broke forth into loud lamentation. Deeply pained, they, with swollen eyes, streaming with tears, looked stedfastly on one another, mutually increasing each other's distress. Grief renders me unable to make the smallest difference between foes and friends. Men, joyless, and wretched, their faces withered with grief, groan, together with the elephants and horses. *Uyodhya*, O great sovereign, in my view, resembles the joyless *Koushulya* bereft of her son; in anguish through the exile of Rama." Hearing these

निरानन्दा महाराज रामप्रब्राजनातुरा ।

कौशल्या पुत्रहीनेव अयोध्या प्रतिभाति मे । 19 ॥

सूतस्य वचनं श्रुत्वा राजा परमदीनवत् ।

वाघोपहतया सूतमिदम्वचनमब्रवीत् । 20 ॥

कैकेया विनियुक्तेन पापाभिजनभावया ।

मया न मन्त्रकुशलेर्षद्वेः सह सुमन्त्रितं । 21 ॥

न सुहृद्भिर्न चामात्यैर्मन्त्रयित्वा न नैगमैः ।

मयायमर्थः सम्मोहात् स्त्रीहेतोः सहसा कृतः । 22 ॥

भवितव्यतया नूनमिदं वा व्यसनं महत् ।

कुलस्यास्य विनाशाय प्राप्तं सूत यदृच्छया । 23 ॥

words of the charioteer the king, sunk in grief, pouring forth floods of tears, thus addressed him, " Excited by Kikeyee, who was governed by a wicked adviser, was this deed hastily done by me, without deliberating with my able counsellors, my friends, my courtiers, or my people. O charioteer, this great distress has come on me, because it was the will of the gods to destroy the family. O charioteer, if I have ever done thee any good, restore Rama.

सूत यद्यस्ति ते किञ्चिन्मयापि सुकृतं कृतं ।
 त्वं प्रापयाशु मां रामं प्राणाः सत्वरयन्ति मां । 24 ॥
 यद्यद्यापि ममैवाज्ञा निवर्त्तयतु राघवं ।
 न शक्त्यामि विना रामं मुहूर्त्तमपि जीवितुं । 25 ॥
 अथ वापि महावाङ्मर्गो दूरं भविष्यति ।
 मामेव रथमारोप्य शीघ्रं रामाय दर्शय । 26 ॥
 वृत्तदंष्ट्रो महेष्वासः कासौ लक्ष्मणपूर्वजः ।
 यदि जीवामि साध्वेनं पश्येयं सीतया सह । 27 ॥
 अतो ऽनु किं दुःखतरं यो ऽहमिच्छाकुबन्दनं ।
 इमामवस्थामापन्नो नेह पश्यामि राघवं । 28 ॥

My life is quivering on my lips. Even this day let my order stop Raghuva.
 I am unable to exist an instant without Rama.—If that valiant one be gone
 to a great distance, take me in the chariot and speedily shew me Rama.
 Where is that fine-toothed archer, the eldest brother of Lukshmuna? If I live
 I will see him and Seeta. What can exceed my distress, that in this con-
 dition I am unable to behold Raghuva! Oh Rama! Oh Rama's younger

हा राम रामानुज हा हा वेदेहि तपस्विनि ।

न मां जानीत दुःखेन म्रियमाणमनाथवत् । 29 ॥

स तेन राजा दुःखेन भृशमर्षितचेतनः ।

अवगाढः सुदुष्पारं शोकसागरमब्रवीत् । 30 ॥

रामशोकमहावेगः सीताविरहणारगः ।

श्वसितोर्मिमहावर्त्ता वाष्पवेगजलाविलः । 31 ॥

वाङ्मविक्षेपमाणो ऽसौ विक्रन्दितमहास्वनः ।

प्रकीर्णकेशशैवालः कैकेयी वडवामुखः । 32 ॥

ममाश्रुवेगप्रभवः कुजावाक्यमहाग्रहः ।

वरवेलो नृशंसाया राम प्रब्रज्जनाय ते । 33 ॥

brother ! Oh the devoted Seeta ! They would not be able to know me, dying with distress, like one forlorn." The monarch, his mind totally absorbed in grief, being sunk in an impassable sea of trouble, said, "O Koushulya, that great sea into which I, bereft of Rama, am sunk is unfathomable. Affec- tion to Rama forms its swift current—separation from Seeta extends it even to the shore ; it is covered with the waves raised by sighing — the waters are discolored with torrents of tears ;—the extent of it is the stretching out of the arms—its roaring is the noise of weeping—dishevelled hair, are the sea weeds—Kikeyee is the submarine fire—it is put in motion by tears. The impassable shore is the promise I made to that merciless wretch. O

यस्मिन्वत निमग्नोऽहं कौशल्ये राघवम्विना ।

दुस्तरे! जीवता देवि मयायं शोकसागरः । 84 ॥

अशोभनं योऽहमिहाय राघवं दिदृक्षमाणो न लभे सलक्ष्मणं ।

इतीव राजा विलपन्महायशाः पपात तूर्णं शयने सुमूर्च्छितः । 35 ॥

इति विलपति पार्थिवे ग्रण्ठे कृष्णतरं द्विगुणञ्च रामहेतेः ।

वचनमनुनिशम्य तस्य देवी भयमगमत्युनरेव राममाता । 37 ॥

इत्यार्षे रामायणे अयोध्याकण्डे दशरथविलासे नाम षट्चत्वारिंशः
सर्गः ॥

this sea of grief can never be crossed by me living : O wretched, that I, so desirous of seeing Raghava and Lukshmana,¹ should be unable to obtain my wish ! The renowned king, lamenting thus, fell quite senseless on the bed. The king, thus lamenting on account of Rama, having fallen down insensible, the queen, the mother of Rama, hearing these accents of unmeasurable distress, was immediately seized with fear and horror.

End of the forty-sixth Section.

¹ This unnatural and strained metaphor, is esteemed prodigiously beautiful by the Hindoo poets ; it is therefore carefully preserved, to give an idea of eastern taste.

ततो भूतोपसृष्टेव वेपमाना पुनः पुनः ।
 धरण्यां गतसत्त्वेव कौशल्या सूतम्ब्रवीत् । १ ॥
 नय मां यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः ।
 तान् विना क्षणमप्यद्य जीवितुं नात्सहे ह्यहं । २ ॥
 निवर्त्तय रथं शीघ्रं नय मां दण्डकानपि ।
 अथ तान्नानुगच्छामि गमिष्यामि यमालयं । ३ ॥
 वाच्यवेगोपहतया स वाचा सज्जमानया ।
 इदमाश्वासयन्देवीं सूतः प्राञ्जलिरब्रवीत् । ४ ॥

SECTION XLVII.

Koushalya, fallen to the ground like one dead, and trembling repeatedly, now said to the charioteer : " Take me to the place where are Kakootstha, Seeta, and Lukshmunā ; I cannot exist an instant longer without seeing them, speedily turn the chariot, and carry me to the forest of Dunduka. If I follow not them, I will go to the house of Yuma." The charioteer, joining his hands, with words, carefully delivered, and interrupted with tears, thus consoled and

त्यज शोकञ्च मोहञ्च सम्भ्रमं दुःखजन्तया ।

व्यवधूय च सन्तापं वने वत्स्यति राघवः । 5 ॥

लक्ष्मणाश्चापि रामस्य पादौ परिचरन् वने ।

आराधयति धर्मज्ञः परलोकं जितेन्द्रियः । 6 ॥

विजने ऽपि वने सीता बालं प्राप्य गृहेष्विव ।

विस्ममं लभते सीता रामे विन्यस्तमानसा । 7 ॥

नास्या दैन्यं कृतं किञ्चित्सुसूक्ष्ममपि लक्ष्यते ।

उचितेव प्रवासानां वैदेही प्रतिभाति मे । 8 ॥

नगरोपवनं गत्वा यथा स्म रमते पुरा ।

तथैव रमते सीता निर्जनेषु वनेष्वपि । 9 ॥

comforted the queen ; “ Abandon excessive grief, and fainting, and its offspring, impatience. Raghuva, rising superior to distress, will reside at ease in the forest. The virtuous and self-subdued Lukshmana, serving in the forest at the feet of Rama, seeks happiness in a future life. Seeta also dwells in the uninhabited forest, with confidence equal to one residing in a populous neighbourhood : her mind wholly devoted to Rama, Videhee, worthy of a better lot, seems to experience no kind of distress. She enjoys herself in the uninhabited forest equally as in the city gardens. The cheerful Seeta, whose countenance resembles the rising moon, amuses herself in the lonely uninhabited

बालेव रमते सीता बालचन्द्रनिभानना ।
 रामा रामे हृदीनात्मा विजने ऽपि वने सती । 10 ॥
 तद्गतं हृदयं यस्यास्तदधीनञ्च जीवितं ।
 अयोध्या हि भवेदस्या रामहीना तथा वनं । 11 ॥
 परिपृच्छति वैदेही ग्रामांश्च नगराणि च ।
 गतिं दृष्ट्वा नदीनाञ्च पादपान् विविधान्पि । 12 ॥
 रामलक्ष्मणयोर्मध्ये सीता राजति ते सुखा ।
 शक्रकेशवयोर्मध्ये पद्मा श्रीरिव च्छपिणी । 13 ॥
 रामं वा लक्ष्मणं वापि पृच्छा जानाति जानकी ।
 अयोध्या क्रोशमात्रे तु विहारमिव संश्रिता । 14 ॥

forest with the gaiety of a child, while Ram is there, the centre of her heart,
 the lord of her affections. She would esteem *Uyodha* a wilderness, if desti-
 tute of Ram. On her journey, *Videhee*, looking around her, enquired res-
 pecting the towns and villages, the course of the rivers, and the various trees.
 Between Rama and *Lukshmana*, the beautiful Seeta appears like *Pudma*,¹
 the goddess of prosperity, between *Shukra*,² and *Keshuva*.³ The daughter of
Junuka, when with either Rama or *Lukshmana*, considers herself as enjoying
 a walk in the fields in the neighbourhood of *Uyodha*. I remember this her ready

1 A name of *Laksmee*.2 *Indra*.3 *Vishnoo*.

इदमेव स्मराम्यस्याः सहस्रैवोपजल्पितं ।
 कैकेयो संश्रितं जल्पं न दानीं प्रतिभाति मां । 15
 ध्वंसयित्वा तु तद्वाक्यं प्रमादात्पथ्युपस्थितं ।
 ह्लादनं वचनं सूते देव्या मधुरमब्रवीत् । 16 ॥
 अध्वना वातवेगेन सम्प्रमेणातपेन च ।
 न विगच्छति वैदेह्याञ्ज्वालांशुसदृशी प्रभा ।
 सदृशं शतपत्रस्य पूर्णचन्द्रोपमप्रभं ।
 वदनं तद्ददान्याया वैदेह्या न विकम्पते । 17 ॥
 अलङ्कारसरत्नाभावलङ्कारसवर्जितौ ।
 अद्यापि चरणौ तस्याः पद्मकोवसमप्रभौ । 18 ॥

observation, 'What was said by Kikeyee does not even present itself to my mind.' The charioteer having thus destroyed the force of those words, which had escaped him through inadvertence, further addressed the queen in soft and pleasing accents, "The lustre of Videhee, resembling that of the moon, is not diminished by the dust of the road,—nor the swift currents of wind,—nor by trouble,—nor the heat of the sun. The countenance of the excellent Videhee, resembling the petal of the nymphææ, or the full orbèd moon, shines forth in undiminished lustre. Her feet, without the aid of lac, are of a crim-

नूपुरोत्कृष्टलीलेव खेलं गच्छति भामिनी ।
 इदानीमपि वैदेही तद्रागान्यस्तभूषणा ।
 गजम्वा वीक्ष्य सिंहम्वा व्याघ्रम्वा वनमाश्रिता ।
 नाहारयति सन्नासं वाह्य रामस्य संश्रिता । 19 ॥
 न शोच्यास्तेन चात्मा ते शोच्यो नापि जनाधिपः ।
 इदं हि चरितं लोके प्रतिष्ठास्यति शाश्वतं । 20 ॥
 विधूय शोकं परिहृष्टमानसा महर्षियाते पथि सुव्यवस्थिताः ।
 वने रता वन्यफलाशनाः पितुः शुभां प्रतिज्ञां परिपालयन्ति ते । 21 ॥
 तथापि सूतेन सुयुक्तवादिना निवार्यमाणा सुतशोककर्षिता ।
 न चैव देवी विरराम कूजितात्प्रियेति पुह्नेति च राह्वेति च । 22 ॥

son glow : Even now do they equal the color of the water lily : that beautiful one trips sportively along, engaging the mind by her elegant noopooras,¹ The beauteous and adorned Videhee, residing in the wood, loses not her confidence : at the sight of an elephant, a lion, or a tyger, protected by the arm of Rama, she fears nothing. These ought not to be viewed as objects of commiseration, but rather thyself and the sovereign of men : their conduct will be eternally applauded throughout the universe. Having shaken off sorrow, they, with joyful mind pursuing the path trodden by the great sages, pleased with a forest residence, feeding on wild fruits, fulfil the engagement of their father."

¹ Ornaments for the feet, set with bells.

प्रत्याश्वस्तन्तु राजानमुत्थाप्य दुःखितं भृशं ।
 कौशल्या स्थापयामास शयने शोकलालसा । २३ ॥
 तत एनं प्रमार्ज्जन्ती सम्वाहन्ती च मूर्च्छितं ।
 भूयः प्रत्यागतः प्राणमिदम्ब्रुवनमब्रवीत् । २४ ॥
 यदिदं त्रिषु लोकेषु प्रथितन्ते महद्यशः ।
 पुत्रप्रब्राजनात्तत्ते प्रणष्टमिति मे मतिः । २५ ॥
 को हि नाम प्रियं पुत्रं त्यजेदनपकारिणं ।
 प्रतिश्रुत्य सतां मध्ये यौवराज्याभिषेचनं । २६ ॥
 यदि वावश्यदातव्यौ प्रियायै ते चरौ प्रभो ।
 किमर्थन्ते प्रतिज्ञातं राववस्याभिषेचनं । २७ ॥

The queen though consoled by the eloquent charioteer, still torn with grief for her son, could not desist from crying, "O my beloved! O my son! O Raghuva!" Having raised up the reviving, deeply distressed, king, Koushalya, affected with sorrow, placed him on the couch: afterwards stroking and rubbing the late swooning, but now revived, monarch, she thus addressed him; "I fear thy fame, which had filled the three worlds, is annihilated by exiling thy son: Who ever abandoned a beloved, unoffending son, after having engaged, in the midst of the virtuous, to install him in the coadjutorship? If, O Sire, it was absolutely necessary to give the two promised

अनृताद्यदि चेद्भीतः प्रब्राजयसि मे सुतं ।
 प्रतिज्ञायाभिषेक्ष्ये ऽहं श्वस्तमित्यभिमन्त्रितं । २९ ॥
 स्त्रीहेतोः कामवश्यात्मा वृद्धः सन्नजितेन्द्रियः ।
 पश्योभयं विचार्यैतत्तथाप्यनृतवागसि । ३० ॥
 इक्ष्वाकूणां राजवंशः सत्यवाक् प्रथितः क्षितौ ।
 तत्र त्वया यौवराज्यं प्रतिज्ञायानृतं कृतं ।
 न त्वयायं श्रुतः श्लोकः पौराणः प्रथितः क्षितौ । ३१ ॥
 सत्यं पुरा तु नयता स्वयं गीतः स्वयम्भुवा ।
 अश्वमेधसहस्रञ्च सत्यञ्च तुलया द्युतं ।
 अश्वमेधसहस्राद्धिं सत्यमेवातिरिच्यते । ३२ ॥

boons to thy beloved consort, why didst thou engage to install Raghuva ? If thou hast exiled my son, through fear of violating thy word, how is it that thou didst not fear the promise which thou hadst made with the advice of thy counsellors, saying, ' We will install him to-morrow.' Enslaved in thy old age by attachment to a woman, and unable to govern thy passions, behold thou art found a liar, if we judge impartially on either side. The royal race of Ikshwakoo is renowned throughout the world for speaking truth. Into that family, by thee, promising the coadjutorship, falsehood has been introduced. Has this ancient verse, formerly spoken by the self-existent and true, been heard by thee, which is famous throughout the three worlds ? A thousand ushwa-

जीवितेनाप्यतः सत्यं भुवि रक्ष्यन्ति साधवः ।
 न हि सत्यात्परो धर्मस्त्रिषु लोकेषु विद्यते । ३२ ॥
 सत्यात्समभवत्सोमः सोमाद्ब्रह्म ततो ऽमृतं ।
 अद्भ्यो ऽग्निरग्नेः पृथिवी भूमेर्भूतानि जहिरे ।
 सत्येनार्कः प्रतपति सत्येनाप्यायते शशी ।
 सत्येनामृतमुद्भूतं सत्ये लोकाः प्रतिष्ठिताः । ३३ ॥
 वृषश्चतुष्पाद्गवान् सत्ये धर्मः प्रतिष्ठितः ।
 द्यौरन्तरीक्षं पृथिवी सत्येनैव धियन्त्यतः । ३४ ॥
 सत्येनैकेन यान् लोकान् यान्ति सत्यव्रता नराः ।
 न यान्ति तान्नृतिका इच्छा क्रतुशतैरपि । ३५ ॥

medhas have been weighed against a true word, and one true word exceeds a thousand *ushwa*-medhas ; therefore in this world, the righteous prefer truth even to life ; no virtue is greater than truth, known in the three worlds. From truth was the moon produced ;—from the moon, *Bruhman*,—from *Bruhman*, water—from water, fire—from fire, earth,—and from earth, all creatures. The sun warms by means of truth,—the moon refreshes through truth,—truth gave existence to the three worlds. Moral virtue, which is divine, consists of four parts, it is founded in truth, therefore heaven, the atmosphere and

सत्यप्रतिज्ञा नृपते पुरुषाः सत्यवादिनः ।
 लभन्ते दुर्लभान् लोकान्श्चमेधशतैरपि ।
 पथिभिस्तेन गन्तव्यं तैर्गता येः पितामहाः ।
 द्वावेव कथितौ सद्भिः पन्थानौ ददताम्वर । ३६ ॥
 अहिंसा चैव सत्यञ्च यत्र धर्मः प्रतिष्ठितः ।
 तदिदं रक्षितं सद्भिः सत्यमुत्सादितं त्वया । ३७ ॥
 धर्मञ्चैतं समास्थाय स्वञ्चैवोन्मथितं यशः ।
 वाति गन्धः सुमनसां प्रतिवातं कथञ्चन । ३८ ॥

the earth supported by truth. Men by truth alone obtain the heavenly man-
 sions, but liars, however desirous of beatitude, obtain it not, though they per-
 form a thousand sacrifices. O king, those who are true to their promise,
 obtain mansions, scarcely obtainable by an hundred *ushwa-medhus*. It be-
 comes every man to tread in the steps of his predecessors. O chief of the
 generous, two ways are mentioned by the good, as conducting to perfect vir-
 tue: innocence¹ and truth. The latter virtue revered by the good, and thy
 own fame, (extorted from the world by thy meritorious deeds,) have been de-
 stroyed by thee. The scent of flowers, by the repeated agitation of the wind,

1 i. e. Abstaining from injuring others,

धर्मजस्तु मनुष्याणां वाति गन्धः समन्ततः ।
 चन्दनानां महार्हाणामगुह्यणान्तथा प्रभो । 39 ॥
 नावस्थायी चिरं गन्धो यथा कीर्त्तिमयो नृणां ।
 शतधायं गुणहरो गन्धो लोके चरिष्यति । 40 ॥
 अशुभस्यास्य महतः कर्मणः शाश्वतोः समाः ।
 इह मन्ये सुमहती भ्रूणहत्या त्वया कृता ।
 प्रियाये वसुधा दत्ता रामः प्रव्राजितो वनं । 41 ॥
 दिष्ट्वा न याचितस्त्वेतद्वाद्यवे बध्यतामिति ।
 न ह्येतदपि कैकेया दुर्लभं त्वयि धार्मिके ।
 अनटुतमिदं लोके यद्गङ्गा बलवत्तरैः । 42 ॥

flows out in all directions; thus the fragrance produced by the virtues of men, is wafted abroad on every side. O my lord, the scent of costly sandal wood or of lignum aloes; unlike the fame of men quickly evaporates, but the virtue-obliterating savor of this action, will spread itself throughout the world even to eternity. The earth given to a favorite wife, and Rama exiled to the forest, are deeds which I rank with the murder of an unborn infant. Happy is it for me that the death of Raghava was not solicited; this would have been granted to Kikeyee without hesitation, by thee, the mirror of virtue !

ईश्वरैर्दुर्बलः कृष्यः क्रतौ पशुरिवाचलः ।
 दृश्यन्ते हि नरा लोके बलवन्तो बलाधिकैः ।
 आक्रम्यमाणा विजने सिंहैरिव महाद्विपाः । 43 ॥
 स मे सुतश्च शक्तो ऽपि धर्मं प्रति सुदुर्बलः ।
 अतः सकामानुत्सज्य माञ्च त्यक्त्वा वनं गतः । 44 ॥
 किं रामे त्वामुपालभ्य राजन् णह्यया गिरा ।
 परस्य कृत्वा किमन्युमात्मभाग्येष्वसाधुषु । 45 ॥
 अनुनीतास्मि रामेण गच्छता वज्र विस्तरं ।
 न मे वाच्यः पिता किञ्चिद्भवत्यति पुनः पुनः ।
 न मदर्थं त्वया मातर्त्वाच्यो हृत्तं पिता मम । 46 ॥

It would not have been wonderful if he had been seized by the strong hand
 of power, like a victim bound for sacrifice by its owner. In this world the
 weak sink beneath the grasp of the strong, as in the forest elephants are seized
 by lions. True, my son is strong; but weak when opposed to fate: He, there-
 fore, having bid adieu to all that is desirable, and relinquished even me, is gone
 into exile. Yet what avails it to load thee with reproaches respecting Rama?
 What does the vexing of another avail me, borne down by my own evil for-
 tune? By Rama, when departing, was I repeatedly charged in the most ear-
 nest manner, 'My father must have nothing spoken to him, O mother: no-

वाग्भिर्द्वेजनीयाभिरिति मां राक्षसो ब्रवीत् ।

साहं तेनानुशिष्टापि पुत्रस्नेहबलात्कृता । 47 ॥

अवशा त्वां ब्रवीम्येवं मग्ना शोकमहार्सावे ।

का हि नामाप्रियं ब्रूयाद्भर्तारमिह मद्विधा । 48 ॥

स्मरन्ती सत्कुले जन्म विनयञ्चापि जानती ।

लोके हि पुरुषः स्त्री वा यथा सत्कुरुते स्वयं ।

तथा मधुरमग्रम्वा शृणोति लभते ऽपि वा । 49 ॥

नूनं हि मम भाग्यानां वैदेह्या राक्षस्य च ।

अचिन्त्यत्वात्तु दैवस्य त्वमेतत्कृतवान् नृप । 50 ॥

thing by which he may be grieved must be said to my father on my account.

Thus spoke Rama to me ; but though enjoined by him, yet urged by affection for my son, I, plunged into a sea of sorrow, and unable to govern myself, have reproached thee. Yet what woman, though situated thus, recollecting her virtuous descent, and acquainted with obedience and humility, would speak in an unlovely manner to her husband ? In this world people, whether men or women, obtain a recompence from others according to the deeds which they perform, whether it be praise or blame. O king, most assuredly thou hast been constrained to act thus by the decrees of fate. Of the destiny of Videhee, myself, or Raghava, and of the decrees of fate, O king, nothing

न खल्वहं त्वां नृप देवतो ब्रवीम्यनीश्वरं हीश्वरदेहकं जगत् ।
 दशा कृतान्तोऽपहतेयमाविला किमुत्र शक्यं पुरुषेण चेष्टितुं । 51 ॥
 यो ऽसौ नियोगात्तव सत्यवादी सत्यां प्रतिज्ञां नृप पालयंस्ते ।
 इतो महामा वनमेव रामो गतः सुखान्यप्रतिमानि हित्वा । 52 ॥
 वनकृते धर्म्मरते रामे रमयताम्बरे ।
 कौशल्या रुदती चार्त्ता भर्त्तारमिदमब्रवीत् । 53 ॥
 यद्यपि त्रिषु लोकेषु प्रथितन्ते महद्यथाः ।
 सानुक्रोशो वदान्यश्च प्रियवादी च राघवः । 54 ॥
 कथं नरवरश्चेष्ट पुत्रौ तौ सह सीतया ।
 दुःखितौ सुखसमृद्धौ कथं दुःखं सहिष्यतः । 55 ॥

can be understood : by these hast thou been impelled. I blame not thee
 nor this world abandoned by the deity. Smitten by my evil destiny, why
 seek to elude it by human endeavors ? The magnanimous, the faithful
 Rama, abandoning unparalleled delights, O king, is at thy command gone
 from hence to fulfil thy promise." Rama, chief of those who communicate
 pleasure, being thus exiled to the forest, Koushulya weeping, greatly dis-
 tressed, further addressed her husband :¹ "Raghava, the compassionate, the
 generous, the amiable, renowned throughout the three worlds, the great sup-

¹ Some defect in the copy may be justly suspected here, and indeed in several other places.
 The couplets being numbered, the pandits are tenacious of the number, although there are
 several instances in which the true reading seems doubtful.

सा नूनं तरुणी श्यामा सुकुमारी सुखोचिता ।
 कथमुष्णञ्च शीतञ्च मैथिली विषहिष्यति । 56 ॥
 भुक्त्वाशनं विशालाक्षी सृष्टदंशान्वितं शुभं ।
 वन्यं नैव रमाहारं कथं सीतोपभोक्ष्यते । 57 ॥
 गीतवादित्रनिर्घोषं श्रुत्वा शुभसमन्विता ।
 कथं क्रथादसिंहानां शब्दं श्रोष्यत्यशोभनं । 58 ॥
 महेन्द्रध्वजसंकाशः क्व नु शेते महाभुजः ।
 भुजं परिब्रसक्त्वाशमुपधाय महाबलः । 59 ॥
 पद्मवर्त्मं सुकेशान्तं पद्मनिश्वासमुत्तमं ।
 कदा द्रक्ष्यामि रामस्य वदनं पुष्करेक्षणां । 60 ॥

porter of thy fame, is now gone to the forest, but how will thy two afflicted sons, brought up in ease with Seeta, endure pain and hardship? How should the young and tender, the pleasing Mithilee, worthy of happiness, endure heat and cold? How should the lotos-eyed Seeta, who fed on excellent and prepared pulse, feed on the wild productions of the woods? How can she, hitherto surrounded with pleasures, and accustomed to songs and music, bear to hear the howlings of devouring lions? Where does the valiant and mighty Rama, resembling the standard of Indra, sleep, reclining his head on his club-like hand? When shall I see the countenance of the lotos-eyed Rama, in colour resembling the water lily, whose breath is fragrant as the nymphœa?

वज्रसारमयं नूनं हृदयं मे न संशयः ।

अपश्यन्त्या न तं यद्वै फलतीदं सहस्रधा । 61 ॥

यत्तया कुरुणं कर्म व्यपोह्य मम बान्धवाः ।

निरस्ताः परिधावन्ति सुखार्हाः कृपणा वने । 62 ॥

यदि पञ्चदशे वर्षे राघवः पुनरेष्यति ।

जह्याद्राज्यञ्च कोषञ्च भरतो नोपलक्ष्यते । 63 ॥

भोजयन्ति किल श्राद्धे केचित् स्वानेव बान्धवान् ।

ततः पश्चात्समीक्षन्ते कृतकार्या द्विजोत्तमान् । 64 ॥

तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः ।

न पश्चात्ते ऽभिमन्यन्ते सुधामपि सुरोपमाः । 65 ॥

Surely this heart of mine is formed of the essence of the thunderbolt, that, it does not burst into a thousand pieces, seeing I am bereft of Rama—and my friends, worthy of all pleasure, disappointed and exiled by thee, are wandering in the forest. Should Raghava return, when the fifteen years are expired, I have little expectation that Bhuruta will abandon the kingdom and the treasury, (nor would Rama receive them.) If people, having entertained their own friends at a funeral feast, and completed the business, afterwards invite eminent twice-born, they find that these wise accomplished twice-born, resembling the celestials, will not look with pleasure even on ambrosia relinquished

ब्राह्मणेष्वपि तृप्तेषु भुक्तशेषं द्विजोत्तमाः ।
 नाभ्युपेतुमलं प्राजाः शृङ्गच्छेदमिवर्धभाः । 66 ॥
 एवं कनीयसा भ्रात्रा भुक्तं राज्यं विशाम्यते ।
 भ्राता ज्येष्ठो वरिष्ठश्च किमर्थं नावमन्यते । 67 ॥
 न परेणः हृतं भक्ष्यं व्याघ्रः खादितुमिच्छति ।
 एवमेव नरव्याघ्रः परलीढं न मन्यते । 68 ॥
 हविराज्यं पुरोडाशाः कुशा यूषाश्च खादिराः ।
 नैतानि यातयामानि कुर्वन्ति पुनरध्वरे । 69 ॥
 तथा ह्यात्तमिदं राज्यं हृतसारां सुरामिव ।
 नाभिमन्तुमलं रामो नष्टसोममिवाध्वरं । 70 ॥

by others. The excellent twice-born, even when other brahmuns have not finished their meal, yet, will not consent to eat of that, of which these have eaten, as a bull will not consent to be shorn of his horns. In the same manner, O lord of the world, will not an elder brother disdain a kingdom enjoyed by a younger brother? A tyger will not eat food caught by another; thus the chief of men disdains that already enjoyed by another. An oblation, clarified butter, sacrificial articles, sacred koosha, and sacrificial posts of the mimosa wood, are not again employed in a new sacrifice; thus Rama will never look with pleasure on a kingdom which resembles stale wine at a feast, or spoiled soma at a sacrifice. Raghuva will never endure

नैवम्विधमसत्कारं राक्षसो मर्षयिष्यति ।
 बलवानिव शार्दूलो बालधेरभिमर्षणं । 71 ॥
 नैतस्य सहिता लोका भयं कुर्युर्महामृधे ।
 अधर्मन्निह धर्मात्मा लोकं धर्मेण योजयेत् । 72 ॥
 नन्वसौ काञ्चनैर्वाणैर्महावीर्यो महाभुजः ।
 युगान्त इव भूतानि सागरानपि निर्दहेत् । 73 ॥
 स तादृशः सिंहबलो वृषभाक्षो नरवर्धनः ।
 स्वयमेव हतः पित्रा जलजेनात्मजे यथा । 74 ॥
 द्विजातिचरितो धर्मः शास्त्रदृष्टः सनातनैः ।
 यदि ते धर्मनिरते त्वया पुत्रे विवासिते । 75 ॥

disrespect like this, as a stout tyger will not suffer his tail to be pulled with impunity. Do not all tremble at entering into battle with him? This impious world, the pious one endeavors to renounce; but, is not this mighty hero able, with his golden-headed shafts, to dry up the sea, even as the universal conflagration will consume all creatures; yet, is the bull-eyed Rama, chief of men, powerful as a lion, destroyed by his father, as the spawn of fishes are devoured by their parents. Had the precepts of justice, observed by the twice-born, and contemplated in the shastras by the immortal sages, been regarded by thee, thy son, delighting in virtue, had not been exiled. The first refuge of a woman is her husband, the second her son, and the third her relatives; but,

ब्राह्मणेष्वपि तृप्तेषु भुक्तशेषं द्विजोत्तमाः ।
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 अधर्मन्निह धर्मात्मा लोकं धर्मेण योजयेत् । 72 ॥
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गतिरेका गतिर्नार्थ्या द्वितीया गतिरात्मजः ।
 तृतीया ज्ञातये राजञ्चतुर्थ्या नैव विद्यते । 76 ॥
 तत्र त्वं मम नैवासि रामश्च वनमाहितः ।
 न वनं गन्तुमिच्छामि सर्वथा हि हता त्वया । 77 ॥
 हतं त्वया राष्ट्रमिदं सराज्यं हताः स्म सर्वाः सह मन्त्रिभिश्च ।
 हता सपुत्रास्मि हताश्च पौराः सुतश्च भार्या च तव प्रहृष्टौ । 78 ॥
 इमां गिरं दारुणशब्दसंहितां निशम्य रामेति मुमोह दुःखितः ।
 ततः स शोकं प्रविवेश पार्थिवः स्वदुष्कृतञ्चापि पुनस्तथा स्मरन् । 79 ॥
 इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे सुमन्त्रागमने कौशल्या
 विलापो नाम सप्त चत्वारिंशः सर्गः ॥

O king, a fourth she has not. Thou hast ceased to be my refuge, and Rama
 is gone to the forest whither I feel no desire to depart. I am therefore cut off
 from every resource. Thou hast afflicted the city with the whole king-
 dom,—all, even thy own counsellors. I, with my son, am completely ruin-
 ed, together with all the citizens: and thy son and thy wife alone are grati-
 fied." Hearing these dreadful reproaches, the king, groaning out, "Oh
 Rama!" and recollecting his evil conduct, abandoned himself to grief.

End of the forty-seventh Section.

एवन्तु क्रुद्धया राजा राममात्रा सशोकया ।
 आवितः परुषं वाक्यं चिन्तयामास दुःखितः । १ ॥
 कौशल्यायैवं नृपतिर्वाक्छरेरभिविद्यतः ।
 मुमोह शयने भूयो दुःखेनामिलितेक्षणाः । २ ॥
 प्रतिलभ्य ततःसंज्ञां समुन्मोल्या च लोचने ।
 परिपार्श्वस्थितां दृष्ट्वा कौशल्यामिदमब्रवीत् ।
 प्रसादये त्वां कौशल्ये शोकात्तोऽहं कृताञ्जलिः ।
 नार्हस्यद्य क्षते क्षारं निद्रेक्षुं सुतवत्सले । ३ ॥

SECTION XLVIII.

Constrained to hear this angry speech from the afflicted mother of Rama,
 the king, deeply affected, was filled with anguish. At length, pierced by the
 arrows of Koushulya's reproaches, he, closing his eyes, swooned on the couch.
 After some time, having recovered his senses, he, seeing Koushulya standing
 near him, thus addressed her: "O Koushulya, I intreat thy forgiveness with
 joined hands. Tenderly affectionate to thy son, do not add nitre to my

पुत्रशोकार्तमनसो हृदयं मे विदीर्यते ।
 असह्यन्यकृतप्राशवाग्वज्राणि विमुञ्चसि । ४ ॥
 ननु भर्तृव साध्वीनां गुणवान्निर्गुणो ऽपि वा ।
 दैवतञ्च गतिञ्चैव स च पूज्यतमो मतः । ५ ॥
 क्षमस्वतिक्रमं देवि भृशार्थस्त्वां प्रसादये ।
 हन्तुं नार्हसि मां भूयो दैवेनोपहृतं पुरा । ६ ॥
 जाने त्वां देवि धर्मज्ञां दृष्टलोकपरावरां ।
 अतो नार्हसि मां भूयो वक्रमेतादृशम्वचः । ७ ॥
 इति राज्ञो ऽतिक्रुणं प्रुत्वा दीनस्य भाषितं ।
 पुत्रशोकं परित्यज्य कौशल्या पतिवत्सला ।

bleeding wounds. My heart is bursting with sorrow for my son, and thy words are to me as insupportable thunderbolts. The husbands of chaste wives, whether virtuous or worthless, are their deity, their refuge, and the grand object of veneration. Pardon my transgression, O queen ; in excessive agony do I supplicate thee. Do not again wound me, already smitten and wounded by the gods. O goddess, I know thee to be wise, and acquainted with the different passions of man : let me not hear again from thee these bitter reproaches." Hearing these plaintive words of the afflicted king, Koushulya, ever affectionate to her husband, abandoning distress on account of her son, applied her joined hands to his, and, bowing

शिरस्यञ्जलिमाधाय भृशं सम्प्रान्तमानसा ।
 शिरसा नृपतेः पादौ प्रणिपत्येदमब्रवीत् । ८ ॥
 अतिक्रमं मे नृपते त्वमिमं क्षन्तुमर्हसि ।
 अवाचं हि मयोक्तो ऽसि पुत्रशोकविमूढया । ९ ॥
 देवभूतेन भर्त्ता या याचिता न प्रसीदति ।
 कृत्वाञ्जलिं भृशार्त्तेन हृता सेह परत्र च । १० ॥
 क्षमस्व राजन्नार्त्ताया व्यतिक्रममिमं प्रभो ।
 प्रभुश्चैवैश्वरस्यसि मम रामस्य चोभयोः । ११ ॥
 जानामि धर्मं धर्मज्ञ जाने त्वां सत्यवादिनं ।
 पुत्रशोकार्त्तयेदन्तु मया किमपि भाषितं । १२ ॥

her head, even to the feet of the king, her mind, deeply affected, replied:
 "O sovereign of men, pardon my transgression. Deprived of reflection
 through distress for my son, I have said what ought not to be spoken. She
 who, supplicated by her god-like, deeply distressed husband, with joined
 hands, is ruined both in this life and the next, if she do not relent. Pardon,
 O sire, this fault of a distressed woman; thou art the lord and the god,
 both of myself and Rama. I know what is right: I know thee to be ac-
 quainted with thy duty, and a speaker of truth. What have I spoken
 through my distress on account of my son! Grief destroys the understand-

शोको नाशयति प्रज्ञां शोको नाशयति श्रुतं ।
 शोको नाशयते धैर्यं नास्ति शोकसमो रिपुः । 13 ॥
 सोढुं शक्यो ऽग्निसंस्पर्शः शस्त्रस्पर्शः सुदारुणः ।
 न तु शोकमिव दुःखं प्रसोढुं नृप शक्यते । 14 ॥
 सर्वज्ञ इति मन्योऽपि क्लिन्नधर्मार्थसंशयाः ।
 मुनयोऽप्यत्र मुह्यन्ति शोकोपहतचेतसः । 15 ॥
 पञ्च यानि गतान्यद्य दिनानि तनयस्य मे ।
 तानि वर्षशतानीव शोकायाभ्यागतानि मे । 16 ॥
 तद्वतासक्तचित्तायाः शोकौघो मे विवर्द्धते ॥
 जलौघवेगो गङ्गाया महानिव हिमात्यये । 17 ॥

ing—sorrow destroys the memory—sorrow destroys patience—there is no
 enemy more destructive than sorrow. The touch of fire may be borne, and
 the contact of a dreadful weapon; but, O king, insupportable is the distress
 arising from sorrow: even sages, wise, patient, and acquainted with the na-
 ture and obligations of virtue, when smitten in their hearts by grief, have sunk
 beneath the stroke. These five days which have elapsed since my son's de-
 parture, by reason of sorrow, are to me as five hundred years. My grief, accu-
 mulated through affection to my exiled son, increases like the waters of the

इत्येवं भाषमाणायास्तदातिकरुणाम्बुजः ।

कौशल्याया जगामास्तं सविता दिवसत्तये । 18 ॥

एभिः प्रह्लादितो वाक्यैर्देव्या कौशल्याया नृपः ।

शोकभ्रमपरिस्नानः शनैर्निद्रावशं ययौ । 19 ॥

एवमु विलपन्तीन्तां कौशल्यां प्रमदोत्तमां ।

इदं धैर्यान्वितं तत्र सुमित्रा वाक्यम्ब्रवीत् । 20 ॥

अष्टैर्गुणगणैर्युक्तं पुत्रन्त देवि राघवं ।

पितुर्नियोगे तिष्ठन्तं तं न शोचितुमर्हसि । 21 ॥

नादेवसत्त्वा नाप्राज्ञाः पुरुषा नाल्पदर्शिनः ।

पितुर्नियोगे तिष्ठन्ति न चाकल्याणभागिनः । 22 ॥

Ganges when the cold season is past." While Koushulya was uttering these expressions, the day declined, and the sun set. Composed by the words of Koushulya, the king, wearied with grief, sunk into the arms of sleep.

Soomitra now addressed the lamenting Koushulya, chief of women, who was attempting to restrain her grief, "O Queen, bewail not thy son Raghuva, possessed of every accomplishment, and performing his father's command. The impious, the worthless, and the short-sighted, neither abide in their father's commands, nor are partakers of good fortune. O excellent one, grieve not for

यस्तु वार्ष्ये गतः पुत्रस्तं न शोचितुमर्हसि ।

प्राप्तव्यं तेन सुमहत्कल्याणमिति मे मतिः । 23 ॥

सद्गिराचरिते धर्मे यशस्ये वर्त्मनि स्थितं ।

पुत्रं धर्मभृतां श्रेष्ठं नानुशोचितुमर्हसि । 24 ॥

तस्यानुवर्त्तने युक्ते लक्ष्मणेऽपि नृपामजः ।

तमप्यतो नार्हसि त्वं शोचितुं भ्रातृवत्सलं । 25 ॥

अरण्ये यानि दुःखानि जानाना अपि जानकी ।

सुखसम्बद्धिता त्यक्त्वा गृहवासं सुखानि च । 26 ॥

अनुगच्छति भर्तारं यासौ भर्तृपरायणा ।

तां यशोभाजनां धन्यां नैव शोचितुमर्हसि । 27 ॥

thy exiled son." Of him I have the highest expectations. It is surely improper for thee to grieve on account of thy son, chief among the pious, who is walking in the path of honor trodden by the good. Neither does it become thee to grieve over *Lukshmana*, the king's son, devoted to the person and fortune of his brother. The daughter of *Junuka*, in the full view of the miseries of a forest residence, although brought up in ease, yet abandoning the comforts of a regular and settled abode, together with all enjoyments, being devoted to her lord, follows him wherever he goes. It is surely needless to bemoan this happy and renowned one. Nor does it become thee to grieve over

यशः पताकां विपुलां त्रिषु लेकेषु विष्णुतां ।
 उच्छ्रित्य ते गतः पुत्रस्तं न शोचितुमर्हसि ।
 रामस्य विपुलं सत्त्वं विशयोदारकर्मणः ।
 न गात्राण्यंशुभिः सूर्यः सन्तापयितुमर्हति । २८ ॥
 आदाय सुरभीन् गन्धान् काननेभ्यः सखेऽनिलः ।
 पुत्रन्ते नतिशीतोष्णः संसेविष्यति कानने । २९ ॥
 भूमावपि शयानन्तं वैदेह्या सह राघवं ।
 पितृवंशुकरैः स्पृष्ट्वा ल्लादयिष्यति चन्द्रमाः । ३० ॥
 अस्त्राणि यस्मै दिव्यानि विश्वामित्रोऽददत् स्वयं ।
 तं त्वं सर्वास्त्रविद्वांसं नैवं शोचितुमर्हसि । ३१ ॥

thy son, who, after erecting the great flag of renown recognized throughout
 the three worlds, has departed to the forest. Knowing his vast excellence,
 the sun will not withhold his rays from the magnanimous one : the temper-
 ate zephyrs, wafting grateful odours from the woods, will attend thy son in
 the forest : the moon with extended rays will communicate pleasure to Ragh-
 va, while sleeping on the ground, with the chaste Videhec. It is improper
 for thee to mourn over him, to whom, skilled in the arts of war, Vishwamitra
 himself gave the divine weapons. Rama, the great, will be anointed to the

कीर्त्या श्रिया भार्यया च योषिद्विस्तिष्ठभिर्वृतः ।

द्युतिमद्भिर्महासत्त्वो रामो राज्ये ऽभिषेक्ष्यते । 32 ॥

यान्यत्र पुत्रशोकार्त्ता कौशल्ये ऽश्रूणि मुञ्चसि ।

आनन्दजानि तानि त्वं रामे मोक्षस्युपस्थिते ।

पुत्रत्वे यशसा लोकान् व्याप्य धर्मभृताम्बरः ।

चतुर्दशानां वर्षाणामन्ते भोक्ष्यति मेदिनीं । 33 ॥

कुशचीराम्बरमपि यं यान्तं नरपुङ्गवं ।

श्रीरिवानुगता सीता तस्य किं नाम दुर्लभं । 34 ॥

तव पुत्रो वरः पुंसां वनवासादुपागतः ।

वृत्तायतभुजः पादौ धर्मज्ञो वन्दयिष्यति । 35 ॥

kingdom, attended by those three illustrious females, Keerti,¹ Shree,² and his own spouse. The tears which thou, afflicted for thy son, art now shedding,—those tears, through excess of joy, thou wilt pour forth again when Rama is returned from the wood. Thy son, chief of the pious, having filled the world with his renown, will, at the end of fourteen years, possess the earth. What is there unattainable to the chief of men? He, returned from the wood, will again do obeisance at thy feet. Beholding that lotos-eyed one,

¹ Fame.

² Prosperity.

वन्दमानं त्वमग्रेन दृष्ट्वा राजीवलोचनं ।

मेघराजीवशैलेन्दं सिञ्चस्यानन्दजाश्रुभिः । ३६ ॥

निशम्य तल्लक्ष्मणमातृवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।

शनैः स शोकः प्रशमं जगाम दृष्ट्वा यथाग्निः परिविच्यमानः । ३७ ॥

रामे मनुजशार्दूले सानुजे वनमाश्रिते ।

राजा दशरथः कृच्छ्रमापदं समपद्यत । ३८ ॥

रामलक्ष्मणयोश्चैव विवासादासवोषमं ।

आपेदे उपसर्गस्तं तमः सूर्यमिवासुरं । ३९ ॥

स राजा रजनीं घर्षी रामे प्रब्राजिते वने ।

अर्द्धरात्रे दशरथः सोऽस्मरदुःकृतं कृतं । ४० ॥

paying his devoirs, thou wilt bedew him with tears of joy, as the clouds pour forth their treasures upon the mountains." Hearing the words of Lukshmana's mother, the grief of the mother of Rama, and the wife of the sovereign of men, was quenched like fire sprinkled by rain.

From the time that Rama, chief of men, departed to the forest, king Dusharutha fell into the most extreme distress. At the exile of Rama and Lukshmana, the symptoms of death seized him, equalling Vasuva, as the usoori Rahoo seizes the sun. The sixth night after Rama was exiled to the wood,

स राजा पुत्रशोकार्तः स्मृत्वा दुष्कृतमात्मनः ।
 काशल्यां पुत्रशोकार्तामिदम्ब्रुचनमब्रवीत् । 41 ॥
 यदा चरति कल्याणि शुभम्वा यदि वाशुभं ।
 तदेव लभते भद्रे कर्त्ता कर्मजमात्मनः ।
 गुरुलाघवमर्थानामारम्भे कर्मणां फलं ।
 दोषम्वा यो न जानाति स बाल इति होच्यते ।
 कश्चिदाम्रवनं क्त्वा पलाशांश्च निषिञ्चति । 43 ॥
 पुष्पं दृष्ट्वा फलैर्गृध्रः स शोचति फलागमे ।
 अभिज्ञाय फलं यो हि कर्मत्वे वानुधावति । 44 ॥

king Dusha-rutha recollected his former conduct. Distressed with grief for his son, the king, recollecting his own evil deed, spake thus to Koushulya, afflicted on account of her son, "O happy and excellent one, every man receives the reward of his deeds, be they good or evil. He is justly deemed a child, who, even at the beginning, is ignorant of the importance or the worthlessness of his pursuits; the merit or the guilt of his actions. He, who cutting down a grove of mango trees, waters a grove of pulash¹ trees, when he beholds the spreading flower, is anxious for the fruit; but after the fruit is come he is filled with disgust. He who, ignorant of the fruit, carefully cultivates the tree, mourns his folly, when the fruit appears, like the culti-

1 Butea frondosa.

स शोचेत्फलवेलायां यथा किंशुकसेवकः ।

सो ऽहमाम्रवनं छित्वा पलाशांश्च न्यसेचयं । 45 ॥

रामं फलागमे त्यक्त्वा पश्चात् शोचामि दुर्मतिः ।

लब्धशब्देन कौशल्ये कुमारेण धनुष्पाता । 46 ॥

कुमारः शब्दवेधीति मया पापमिदं कृतं ।

तदिदं मे ऽनुसम्प्राप्तं देवि दुःखं स्वयं कृतं ।

सम्मोहादिह बालेन यथा स्याद्भुक्षितं विषं । 47 ॥

यथान्यः पुरुषः कश्चित्पलाशैर्मोहितो भवेत् ।

एवं मयाप्यविज्ञातं शब्दवेध्यमिदं फलं । 48 ॥

vator of the kingsooka.¹ I have cut down the mango, and cultivated the pulasha tree, and tasting the fruit, I, a wretch, who have forsaken Rama, most bitterly repent. O Koushalya, in my youth did I, armed with a bow, pierce a hapless youth on hearing a sound. This sin committed by me, O goddess; this self-created distress, now operates on me, as poison swallowed by a child through ignorance. As one absorbed in admiration of the pulasha, (weeps over the fruit), so the fruit of shooting at a sound, now overwhelms

(1 Butea frondosa.) Another name for the pulasha.

देव्यनूत त्वमभवो युवराजो भवाम्यहं ।
 ततः प्रावृडनुप्राप्ता मम कामविवर्द्धिनी । 49 ॥
 अपास्य हि रसान् भौमान् तस्मा च जगदंशुभिः ।
 परेताचरितां भीमां रविराचरते दिशं ।
 उष्णमन्तर्दधे सद्यः स्निग्धा दृष्टिरे वृन्ताः । 50 ॥
 ततो जहृ विरे सर्वे भेकशारङ्गवर्हिणः ।
 क्लिन्नपक्षोत्तराः स्नाताः कृस्नादिव पतत्रिणः ।
 वृष्टिवातावधूताग्रान् पादपान्भिषेदिरे । 51 ॥
 पतितेनाम्भसाच्छन्नः पतमानेन चासकृत् ।
 आबभौ मत्तशारङ्गस्तोयराशिरिवाचलः । 52 ॥

me : this was before thou wast wedded ; when I was coadjutor in the king-
 dom. At that time, the rainy season being come, the increaser of youthful
 desires, *Ruvi*,¹ having dried up the moisture of the earth, and warmed the
 world with his rays, departed to the dreadful quarter occupied by the dead :²
 then the heat disappeared, and the refreshing clouds poured forth their trea-
 sures ; causing the frogs, the swallows, and the peacocks to rejoice. The birds,
 bathed by the rain, and their clotted feathers cleansed, recovered from distress,

¹ The sun.

² The south quarter, fabled by the Hindoos to be the residence of *Yuma* : the meaning is that the sun had gone to the south of the equator.

पाण्डुराणवर्सानि श्रोतांसि विमलान्यपि ।
 सुसुवर्गिरिधातुभ्यः सभस्मानि भुजङ्गवत् । 53 ॥
 तस्मिन्नतिसुखे काले धनुष्मानिषुमान्नृथी ।
 व्यायामकृतसङ्कल्पः सरयूमन्वगां नदीं । 54 ॥
 निषाने महिषं रात्रौ गजं बाभ्यागतं मृगं ।
 अन्यद्वा श्वापदं किञ्चिज्जिघांसुरजितेन्द्रियः ।
 अथात्थकारे त्वश्रौषं जले कुम्भस्य पृथ्वतः । 55 ॥
 अचक्षुर्विषये घोरं वारणस्येव नर्द्धतः । ॥
 ततो ऽहं शरमुद्धृत्य दीप्तमाशीविषोपमं ।
 शब्दं प्रतिगजं प्रेम्पुरभिलक्ष्य मपातयं । 56 ॥

and at once became gay. The whitened mountains covered with foam, resembled vast heaps of water; and the pleased deer were unable to restrain themselves. The reddened, yet pure, streams flowed from the mountain ridges, marked with serpentine streaks of ashes. At that delightful season, with my bow and arrows, I wandered carelessly in a chariot, by the side of the river *Suruyoo*, desirous of killing in the night, some buffalo, or elephant, or deer, or some other animal with digitated feet, frequenting the watering places. Then, in the dark, I heard the sound of a pitcher falling into the water. Deeming it to be the sound of an elephant, I, misled by the darkness, and desirous of obtain-

अमुञ्च निशितं वाणमहमाशोविषोषमं ।

तत्र वागुघसि व्यक्ता प्रादुरासीद्वनौकसः । 57 ॥

हा हेति पततस्तोये वाणवधितमर्मणः ।

तस्मिन्निपतिते भूमौ वागभूत्तत्र मानुषी । 58 ॥

कथमस्मद्विधे शस्त्रं निपतेच्च तपस्विनि ।

प्रविविक्तां नदीं रात्रावुदाहारेः ऽहमागतः । 59 ॥

इषुणाभिहतः केन कस्य वायकृतं मया ।

ऋषेर्हि न्यस्तदण्डस्य वने वन्येन जीवतः । ॥

कथं नु शास्त्रेण वधो मद्विधस्य विधीयते । 60 ॥

ing the elephant, seizing an arrow fatal as the poison of a serpent, aimed it at the place whence the sound proceeded. After I had discharged the keen arrow, fatal as the venom of a serpent, thence, in the dawn, the sound of a youth was heard, falling, pierced in the side with the arrow: When he had fallen on the ground, a human voice, issuing thence exclaimed, “ Why has a weapon fallen on a devotee like me? I came at night for the purpose of drawing water at an unfrequented river, by whom am I smitten with an arrow, or to whom have I done any harm? Why is punishment by a weapon ordained for one like me, a sage, undeserving of punishment, living upon the wild productions of the forest? Who is there desirous of the death of one wearing a

जटाभारधरस्यैव वल्कलाजिनवाससः ।

को बधेन ममार्थी स्यात्किम्वास्यापकृतं मया ।

एवं निष्फलमारब्धं केवलानर्थसंहितं । 61 ॥

न क्वचित्साधु मन्येत यथैव गुरुतल्पगं ।

नमं तथानुशोचामि जीवितक्षयमात्मनः । 62 ॥

मातरं पितरच्चाभावनुशोचामि मद्बधे ।

तदेतन्मिथुनं वृद्धं चिरकालभृतं मया । 63 ॥

मयि पञ्चत्वमापन्ने कां वृत्तिं वर्त्तयिष्यति ।

वृद्धौ च मातापितरावहञ्चैकेषुणा हतः । 64 ॥

juta, and clothed in bark and skins ? Who will be enriched by my death ? To whom have I done any injury ? All will confess, that this useless action could only arise from an evil mind : it is wanton wickedness, like an incestuous connection with a father's wife : I do not thus grieve for the loss of my own life : In my death I grieve for my mother and father. When I am dead,

केन स्म निहताः सर्वे सुबालेनाकृतात्मना ।
 तां गिरं करुणां श्रुत्वा मम धर्मानुकाङ्क्षिणः ।
 कराभ्यां सशरं चापं व्यथितस्यापतद्भुवि । 65 ॥
 तस्याहं करुणां श्रुत्वा ऋषेर्विलपतो निशि ।
 सम्प्रान्तः शोकवेगेन भृशमासं विचेतनः । 66 ॥
 तं देशमहमागम्य दीनसत्त्वः सुदुर्मनाः ।
 अपश्यमिषुणा तोरे सरय्यास्तापसं हतं । 67 ॥
 अवकीर्णजटाभारं प्रविद्धकलसोदकं ।
 पांशुशोणितदिग्धाङ्गं शयानं शल्यवेधितं । 68 ॥

by what means will that aged pair live, so long supported by me ? My aged
 parents and myself are slain by one arrow ! By what thoughtless youth are we
 all killed ?"—I, who was desirous of doing right, hearing his complaint, drop-
 ped the bow and arrows through anguish upon the ground. At the pitiable
 complaint of the sage, lamenting in the night, I swooned on the place. Going
 near, at length I, wretched creature, with afflicted mind, beheld on the shore of
 the Suruyoo; an ascetic lying, smeared with dust and blood, slain by an arrow ; his
 matted hair all dishevelled, and his (broken) water-vessel thrown to a distance !

स मामुद्धीक्ष्यनेत्राभ्यां त्रस्तमस्वस्थचेतनं ।
 इत्युवाच वचः क्रूरं दिधक्षन्निव तेजसा । 69 ॥
 किन्तवापकृतं राजन् वने निवसता मया ।
 जिह्मीषुरम्भो गुर्वथं यदहं ताडितस्त्वया । 70 ॥
 एकेन खलु वाणेन मर्मण्यभिहते मयि ।
 द्वावशौ निहतौ वृद्धौ माता जनयिता च मे ।
 तौ नूनं दुर्बलावन्धौ मत्प्रतीक्षौ पिपासितौ । 71 ॥
 चिरमाशां कृतां कष्टां तृष्णां सन्धारयिष्यतः ।
 न नूनं तपसो वास्ति फलयोगः श्रुतस्य वा ।
 पिता यन्मां न जानीते शयानं पतितं भुवि । 72 ॥

He fixing his eyes on me, affrighted and distressed, uttered these dreadful words, consuming (me) by his energy, "O king, what harm hast thou sustained from me, a resident in the forest, that I am smitten by thee, while taking water for my parents? Pierced by thy arrow in my vitals, my aged mother and father ignorant (of the circumstance) are also slain. They, weak, aged, and blind, expecting me to return with water, will long remain in hope, a prey to thirst and distress. Assuredly no fruit of sacred austerities, or of reading the vedas, can be mine, seeing my father does not know of my

जानन्नपि च किं कुर्यादशक्तश्चापरिक्रमः ।
 भिद्यमानमिवाशक्तस्त्रातुमन्यो नगो नगं ।
 पितुस्त्वमेव मे गत्वा शीघ्रमाचक्ष्व राघव । 73 ॥
 न त्वामनुदहेत् क्रुद्धो वनमग्निरिवैधितः ।
 इयमेकपदी राजन् यतो मे पितराश्रमः ।
 तं प्रसादय गत्वा त्वं न त्वां सङ्कुपितः शपेत् । 74 ॥
 विशल्पं कुरु मां राजन् मर्म मे निशितः शरः ।
 हृणद्भि मृदु सोत्सेधन्तीरमम्बुरयो यथा ।
 स शल्पः क्षिप्यते प्राणैर्विशल्पो विनशिष्यति ॥ 75 ॥

falling slain to the ground. Yet if he knew, what could he do? weak and un-
 able to walk, he is unable to assist me, as a weak tree is unable to save an-
 other smitten by the wood-man. O son of Rughoo, go speedily and inform
 my father, lest he, angry, burn thee up as a kindled fire consumes the forest.
 O king, this is Eka-pudee, in which is my father's hermitage. Going, suppli-
 cate him, that he may not, enraged, curse thee. O king, free my side from
 the dart; the keen arrow devours my life, as a stream of water tears away the
 soft and high bank." While extracting the arrow, I reflected, "the arrow fills

इति मामविशचिन्ता तस्य शल्यापकर्षणे ।
 दुःखितस्य च दीनस्य मम शोकातुरस्य च ।
 ललयामास स ऋषिचिन्तां मुनिसुतस्तदा । 76 ॥
 तप्यमानः स मां कृसाद्वाच परमार्थवित् ।
 सोदमानो विवृत्ताङ्गो ज्वेष्टमानो गतः क्षयं ।
 संस्तप्य शोकं धैर्येण स्थिरचित्तो भवाम्यहं । 77 ॥
 ब्रह्महत्याकृतं पापं हृदयादघनीयतां ।
 न द्विजातिरहं राजन् माभूते मनसो व्यथा । 78 ॥
 शूद्रायामस्मि वेश्येन जातो नरवराधिप ।
 इतीव वदतः कृसाद्वाणाभिहतमर्मणः ।
 विवृर्षतो विचेष्टस्य वेपमानस्य भूतले । 79 ॥

him with pain, but if I extract it he will die." The sage's son guessed the cause of my anxiety, afflicted, and wretched, as he was. Fallen, deprived of motion, his eyes fixed, and his strength gone, he thus spake to me with anguish, "Through patience, restrain thy sorrow ; I am resigned : dismiss thy fear of having killed a brahman. I am not of the twice-born, O king. Let not thy mind be pained, O sovereign of men. I was begotten of a female shoodra, by a Vishya." Upon this I drew the arrow from the suffering man, thus speaking in anguish. Smitten in his vitals, his eyes rolling, the ascetic struggling and trembling on the ground, looked up at me, terrified, and gave

तस्य त्वातप्यमानस्य तं वाणमहमुद्धरं ।
 स मामुद्धीक्ष्य सन्त्रस्तो जहौ प्राणांस्तपोधनः । 80 ॥
 जलाद्र्गगात्रन्तु विलप्य कृसान्मर्मभ्रणं सन्ततमुच्छ्वसन्तं ।
 ततः सरस्वान्तमहं शयानं समीक्ष्य भद्रे सुमृशं विचक्षाः । 81 ॥
 इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे मुनिपुत्रवध
 कथनं नामाष्टचत्वारिंशः सर्गः ॥

up the ghost. O excellent one, seeing him with his body covered with
 water, wounded in the side, and breathing out his last, lying in the Suruyoo,
 lamenting in anguish, I felt overwhelmed with affliction,

End of the forty-eighth Section.

बधमप्रतिरूपन्तु महर्षेस्तस्य राघवः ।
 विलपन्नेव धर्मात्मा कौशल्यामिदमब्रवीत् । १ ॥
 तदज्ञानान्महत्पापं कृत्वा सकुलितेन्द्रियः ।
 एकस्त्वचिन्तयं बुद्ध्या कथन्नु सुकृतं भवेत् । २ ॥
 ततस्तं बटमादाय पूरुषं परमवारिणा ।
 आश्रमं तदहं प्राप्य यथा ख्यातपथं गतः । ३ ॥
 तत्राहं दुर्बलावन्धो वृद्धावपरिणायकौ ।
 अपश्यं तस्य पितरौ लूनपक्षाविव द्विजौ । ४ ॥

SECTION XLIX.

The pious Raghuva lamenting, thus continued his narration, relating to Koushalya the unparalleled death of the sage : "Having unknowingly committed this great crime, I, deeply distressed, reflected how a good deed might be done. Then taking the pitcher filled with excellent water, I got into the road and went to the hermitage as if I had known the way. There I beheld his aged parents now made, through me, wretched, weak and blind, deprived of their supporter, like two birds deprived of their wings, sitting and conversing about him, while waiting in expectation of his return. Smitten to the

तन्निमित्ताभिरासीनौ कथाभिरपरिश्रमौ ।
 तामाशां मल्लते ह्रीनावुपासीनावनाथवत् ।
 शोकोपहतचित्तञ्च भयसन्तस्तचेतनः । 5 ॥
 तच्चाश्रमपदं गत्वा भूयः शोकमहकृतः ।
 षट्शब्दन्तु मे श्रुत्वा मुनिर्वाक्यमभाषत ।
 किञ्चिरायसि मे पुत्र पानीयं क्षिप्रमानय । 6 ॥
 यन्न दत्तमिदं तात सलिले क्रीडिते त्वया ।
 उत्कण्ठिता ते मातेयं प्रविश क्षिप्रमाश्रमं । 7 ॥
 यद्गलीकं कृतं पुत्र मात्रा ते यदि वा मया ।
 न तन्मनसि कर्त्तव्यं त्वया तात तपस्विना । 8 ॥

heart with anguish, I, terrified, going to the hermitage, was seized afresh with
 sorrow. The sage hearing the sound of my feet, said. "Son! why hast thou
 thus delayed? speedily bring some water. O child, thou, instead of bring-
 ing it, hast been diverting thyself in the water; thy mother has been quite
 distressed. Come quickly into the hermitage: It becomes not thee, O son,
 a devotee, to keep in mind any thing hard, though it may have been done
 to thee by thy mother or me: thou art the refuge of the destitute, the eyes
 of the blind: our lives are bound up in thee; why dost thou not speak? Full

त्वङ्गतिस्त्वगतीनाञ्च चक्षुस्त्वं हीनचक्षुषां ।
 समासक्तास्त्वयि प्राणाः कथं तन्नाभिभाषसे । 9 ॥
 मुनिमव्यक्ताया वाचा तमहं सज्जमानया ।
 हीनव्यञ्जनया प्रेक्ष्य भीतचित्त इवाब्रु । 10 ॥
 मनसः कर्मचेष्टाभिरभिसंस्तभ्य वाग्बलं ।
 आचक्षते त्वहं तस्मै पुत्रव्यसनजं भयं ।
 क्षत्रियोऽहं दण्डरथो नाहं पुत्रो महात्मनः । 11 ॥
 सज्जनावमतं दुःखमिदं प्राप्तं स्वकर्मजं ।
 भगवंश्चापहस्तोऽहं सरयूतीरमागतः । 12 ॥

of fear, I, with extreme labor of mind, collected my powers, and in a voice scarcely articulate, spake thus to the sage : in relating to him the fear I felt on account of the misfortune which had happened to his son, I said to him, "I am not thy son, O magnanimous one, I am Dusha-rutha, a kshutriya. The distress deprecated by the good, the fruit of my own actions, has now overtaken me. O divine one, wandering on the bank of the Suruyoo, with my bow and arrows in my hand, desirous of killing some dog-footed animal,

जिघांसुः श्वापदं किञ्चिन्निषाने वागतं गजं ।
 ततः श्रुतो मया शब्दे जलकुम्भस्य पूर्यतः । 13 ॥
 द्विषो ऽयमिति मत्वा हि वाणेनाभिहतो मया ।
 गत्वा तस्यास्ततस्तोरमपश्यमिषुणा हृदि । 14 ॥
 विनिर्भिन्नं गतप्राणं शयानं भुवि तापसं ।
 ततस्तस्यैव वचनादुपेत्य परितप्यतः ।
 स मया सहसा वाण उद्धृतो मर्मतस्तदा । 15 ॥
 स चोद्धृतेन वाणेन सहसा स्वर्गमास्थितः ।
 भगवंस्तावभौ शोचन् वृद्धाविति विलप्य च । 16 ॥

or some elephant frequenting the watering place, on hearing the sound of a
 pitcher filling with water, I, supposing it to be an elephant, discharged an
 arrow thereat. Having gone to the water edge, I saw a devotee, pierced
 in the heart with an arrow, lying on the ground, his life almost gone. At
 the words of the suffering man, I, drawing near, immediately extracted the
 arrow. He groaned, O divine one, and lamenting the two aged ones,
 departed to heaven. Thy son was suddenly killed by me, without design,

अशानाडुवतः पुत्रः सहस्राभिहतो मया ।
 शेषमेवं गते यस्यात्तत्प्रसीदतु मे मुनिः । 17 ॥
 स तत् श्रुत्वा वचः क्रूरं मयोक्तमवशंसितः ।
 नाशकत्तो ब्रमायासं सकर्तुं भगवानृषिः । 18 ॥
 स वाच्यपूर्वावदनो निश्चसङ्गो कमूर्च्छितः ।
 मामुवाच महातेजाः कृताञ्जलिमुपस्थितः । 19 ॥
 यद्येतदशुभं कर्म न स्म मे कथय स्वयं ।
 फलेन्मूर्द्धा स्म ते राजन् सद्यः शतसहस्रधा । 20 ॥
 क्षत्रियेण वधो राजन् वाणप्रस्थे विशेषतः ।
 शानपूर्वकृतः स्थानाच्छ्रावयेदपि वज्रिणः । 21 ॥

this being the case, O sage, be gracious to me." The devout sage, having heard me relate the dreadful tidings, felt his anger disarmed, by my confession. The illustrious one, sighing, overcome with grief, his face suffused with tears, said to me, who stood near him with joined hands, "If thou thyself hadst not confessed to me this evil deed, thy head, O king, had instantly split into a hundred thousand pieces. O king, the death of a *vana-prustha*,¹ occasioned by a *kshatriya*, especially with design, would cast him from his place, even if he were Indra himself. If with design a

¹ One who resides in a forest.

सप्तधा तु फलेन्मूर्द्धा मुनौ तपसि तिष्ठति ।
 शानाद्विस्मृतः शस्त्रं तादृशे ब्रह्मवादिनि । 22 ॥
 अशानाद्विकृतं यस्मादिदन्ते तेन जीवसि ।
 अपि ह्यथ कुलं न स्याद्राघवाणां कुतो भवान् ।
 नय नो नृप तं देशमिति माञ्चाम्यभाषत ।
 अथ त्वां द्रवुमिच्छावः पुत्रं पश्चिमदर्शनं । 23 ॥
 रुधिरेणावसिक्ताङ्गं प्रकीर्णजिनवाससं । ॥
 शयानं भुवि निःसंशं धर्मराजवशकृतं । 24 ॥
 अथाहमेकस्तं देशं नीत्वा तौ भृशदुःखितौ ।
 अस्पर्शयमहं पुत्रं तं मुनिं सह भार्गव । 25 ॥

weapon be aimed at a sage, a devotee, or at one who peruses the veda, the head of the murderer splits into seven pieces. This was done by thee without design, therefore thou livest : the whole race of *Rughoo* else had perished this day : From whence art thou : O king," added he : "take us hence to that place. We anxiously want to take the last view of our son, all-besmeared with blood, lying senseless on the earth, under the dominion of *Yuma*, his leathern garments in disorder." On this, I, taking the deeply afflicted parents to the place, caused the sage and his wife to touch the body of their son. The two ascetics coming to their son, and touching him, fell on his body ; the father

तौ पुत्रमात्मनः स्पृष्ट्वा तमासाद्य तपस्विनौ ।
 निषेततुः शरीरे ऽस्य पिता चैनमुवाच ह ॥ २६ ॥
 नाभिवादयसे माद्य न च मामभिभाषसे ।
 किञ्च शेषे तु भूमौ त्वं वत्स किं कुपितो ह्यसि ॥ २७ ॥
 न त्वहं ते ऽप्रियः पुत्र मातरं पश्य धार्मिक ।
 किञ्च नालिङ्गसे पुत्र सुकुमारवचो वद ॥ २८ ॥
 कस्य वापररात्रे ऽहं श्रोष्यामि हृदयङ्गमं ।
 अधीयानस्य मधुरं शास्त्रं वान्यद्विशेषतः ॥ २९ ॥
 को मां सन्ध्यामुषास्यैव स्नात्वा ऊतऊताशनः ।
 श्लाघयिष्यत्युपासीनः पुत्रशोकभयाद्वितं ॥ ३० ॥

exclaiming "O child, thou dost not pay obeisance to us to-day : dost thou not speak to me ? Why liest thou on the ground ?—Art thou angry ? O son, am I not dear to thee ?—O virtuous one, behold thy mother. O son, dost thou not embrace me ? Speak a tender word, sweet, and affecting the heart. Whom shall I hear reading the shastra on the next night ? O son, who, having performed his evening devotions, and bathed, and made the offering of fire, will approach and console me, oppressed with grief and fear ?

कन्दमूलफलं हृत्वा यो मां प्रियमिवातिथिं ।

भोजयिष्यत्यकर्मण्यमग्रग्रहमनायकं । 31 ॥

इमामन्थाञ्च वृद्धाञ्च मातरन्ते तपस्विनीं ।

कथं पुत्रभरिष्यामि कृपणां पुत्रगर्दिनीं । 32 ।

तिष्ठ मामागमः पुत्रयमस्यसदनं प्रति ।

श्रोमया सह गन्तासि जनन्या च समेधितः । 33 ॥

उभावपि च शोकार्त्तावनाद्यौ कृपणौ वने ।

क्षिप्रमेव गमिष्यावस्त्वया हीनौ यमक्षयं । 34 ॥

ततो वैवस्वतं दृष्ट्वा तं प्रवक्ष्यामि भारती ।

क्षमतां धर्मराजो मे विभ्रयात्पितरावयं । 35 ॥

Who, bringing kunda¹ and other roots and fruits, will feed me, useless, helpless, and unable to supply myself, as he would feed a beloved guest? How, O son, shall I support this thy blind, and aged, mother, a wretched devotee, longing for her son? Stay, O son, for me: do not go to the abode of Yuma. Go to-morrow accompanied by me and thy mother. We, both distressed, forlorn, deserted in the forest, deprived of thee, shall speedily depart to the residence of Yuma. Then seeing the son of Vivuswu² I will say to him, "May the king of virtue forgive me! let this my son again support his pa-

¹ Arum munchicundi.

² Soorya, the father of Yuma.

दातुमर्हसि धर्मात्मा लोकपालो महायशाः ।
 ईदृशस्य ममाक्षप्तामेकामभयदक्षिणां । 36 ॥
 अयापो ऽसि यथा पुत्र निहतः पापकर्मणा ।
 तेन सत्येन गच्छाणु ये लोकास्त्वस्तयोधिनां । 37 ॥
 यां हि शूरा गतिं यान्ति संग्रामेष्वनिवर्त्तिनः ।
 हतास्त्वभिमुखाः पुत्र गतिं तां परमां व्रज । 38 ॥
 यां गतिं सगरः शैब्यो दिलीपो जनमेजयः ।
 नङ्गघो धुत्युमारश्च प्रासस्तां गच्छ पुत्रक । 39 ॥
 या गतिः सर्वभूतानां स्वाध्यायात्तपसश्च या ।
 भूमिदस्याहिताग्नेश्च एकपत्नीव्रतस्य च ।

rents. Thou art perfectly just—the protector of men—the highly renowned
 —it becomes thee to give me, thus wretched, this boon, as my proper fee;
 even freedom from fear.” Thou art sinless, O son, since thou art slain by a
 wicked person. Through this deed, go speedily to the heaven of those slain
 in battle. O son, hasten to the happy abode of those heroes, who not retreat-
 ing in battle, were slain facing the foe. Go, O son, to the heaven possessed
 by Sugura, Shivyā, Dilleepa, Junmejyā, Nuhoosha, and Dhoondhoomara.
 Go, O son, to the abode of all creatures, of those who read the veda,—of
 ascetics,—of the man who makes gifts of land to the brahmans—of those
 who attend the sacred fire—of him who chastely adheres to one wife

गोसहस्रप्रदातृणां गुरुसेवाभ्युत्तमम् ।

देहत्यासकृतां या च तां गतिं गच्छ पुत्रक । 40 ॥

न हि त्वस्मिन् कुले जातो गच्छत्यकुशलां गतिं ।

स तु यास्यति येन त्वं निहतो मम बान्धवः । 41 ॥

एवं स कृपणं तत्र पर्यदेवयतासकृत् ।

तथोक्त्वा कर्तुमुदकं प्रवृत्तः सह भार्गवः । 42 ॥

स तु दिव्येन रूपेण मुनिपुत्रः सकर्मभिः ।

स्वर्गमध्याहृतं क्षिप्रं शक्रेण सह धर्मवित् । 43 ॥

आबभाषे च तौ वृद्धौ शक्रेण सह तापसः ।

आश्वस्य च मुहूर्त्तन्तु पितरौ वाक्यमब्रवीत् । 44 ॥

—of those who make gifts of a thousand cows—of those devoted to the service of their spiritual guides,—and of such, who, requested, give their lives for another. No one born of thy family will be (finally) unhappy: but he, by whom thou, my beloved, art slain, will depart to misery.” Thus speaking, he, with his wife, weeping bitterly, began to perform the funeral rites connected with water. The sage’s son, acquainted with duty, having through his own merit, speedily ascended, in an excellent form, to heaven, to remain with Shukra;¹ he, with Indra, thus addressed the aged pair, assuaging

¹ It may not be amiss here to mention the *Hindoo* opinion respecting the departure of the soul to bliss or misery. The soul after death remains in the atmosphere in the form of air, without any support or receptacle till the *Dasa-pinda* is completed, which for a Brahman requires ten days, on each of which an offering is made which is productive of a new member in the future being which arises from it. The soul is fed with water and milk dropped into a small receptacle of soft earth, placed on a stand of three sticks set like a piquet. At the end of ten days the new being called *Preta Shureera* or *Ativahika*, viz. the succeeding or

स्थानमस्मि महत्प्राप्तो भवतोः परिचारात् ।

भवन्तावपि च क्षिप्रं मम मूलमुपैष्यथः ।

एवमुक्त्वा तु दिव्येन विमानेन वपुष्मता । 45 ॥

आरूरोह दिवं क्षिप्रं मुनिपुत्रो जितेन्द्रियः ।

स कृत्वाथेदकं तर्णं तापसः सह भार्गव्या ।

मामुवाच महातेजाः कृताञ्जलिमुपस्थितं । 46 ॥

अद्यैव जहि मां राजन्मरणे नास्ति मे वयथा ।

यः शरेणैकपुत्रं मां त्वमकार्षीरपुत्रकं । 47 ॥

त्वयापि च यदज्ञानान्निहता मे स बालकः ।

तेन त्वामभिश्ये ऽहं सुदुःखमतिदारुणं । 48 ॥

for a moment their grief, said to them, "Through my dutiful attention to you I have obtained a place of superior felicity : come therefore speedily to me." Having thus spoken, the sage's son, conqueror of his organs,

ascended to heaven, in a bodily shape, by means of a divine chariot. The

sage, with his wife, having speedily performed the oblation of water, that illustrious one said to me, who was standing by him, with joined hands,

"O king, who hast made me, the parent of an only child, childless, though without design ; kill me to-day : I shall feel no pain in dying. As by thee my child was killed, I curse thee with a most dreadful curse. Thou shalt,

or misery-enduring body, is compleatly produced, about the size of a thumb, as the receptacle of the soul. After this, sixteen shraddhas are performed within the year from the death, viz. *adya* shraddha on the eleventh day from the person's death ; and afterwards, monthly, on the same *tithi* or lunar day in which the person died, a shraddha is to be performed ; on

पुत्रव्यसनजं दुःखं यदेतन्मम साम्प्रतं ।
 एवं त्वं पुत्रशोकेन राजन् कालं करिष्यसि । 49 ॥
 अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः ।
 तस्मात्त्वां नाविशत्वाशु ब्रह्महत्या नराधिप । 50 ॥
 त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति ।
 जीवितान्तकरो वीरो दातारमिव दक्षिणा । 51 ॥
 एवं पापं मयि न्यस्य विलप्य कुरुणं मुहुः ।
 चित्तमारेप्य देहन्तं मिथुनं स्वर्गमभ्ययात् । 52 ॥
 तदेतच्चिन्तमानेन स्मृतं पापं मया स्वयं ।
 तदा बाल्यात्कृतं देवि शब्दवेधनुकर्षिणा । 53 ॥

O king, die with grief for thy son, resembling that now felt by me, through affection for mine. As, O sovereign of men, the sage was killed by thee, a kshatriya, without design, the guilt of killing a brahman will not rest on thee; but a dreadful calamity, putting an end to thy life, will speedily overtake thee, as merit cleaves to a generous person on paying sacred fees." Having uttered this curse upon me, deeply lamenting, the aged pair ascended the funeral pile, and departed to heaven. By me, reflecting, O goddess, is this sin recollected, which, attracted by a sound, I committed in my youth;

the lunar day preceding the lunar day of the person's death, at the end of each of the six months, the shanmassika shraddha is performed. When the year is completed, the supindee is performed. These sixteen shraddhas called preta shraddhas being finished, the preta shureera being destroyed, the soul enters what is called divya shureera or bhoga-deha, viz.

तस्यायं कर्मणो देवि विषाकः समुपस्थितः ।

अपथ्यैः सह सम्भुक्ते वाधिरन्नरसे यथा । 54 ॥

तस्मान्मामागतं भद्रे तस्योदारस्य तद्वचः ।

इत्युक्त्वा सहदंस्त्रस्ते भार्यामाह तु भूमिषः । 55 ॥

यदहं पुत्रशोकेन सन्त्यजिष्यामि जीवितं ।

चक्षुर्भ्यां त्वां न पश्यामि कौशल्ये त्वं हि मां स्पृश । 56 ॥

यमक्षयमनुग्राप्ता न हि द्रक्ष्यन्ति मानवाः ।

यदि मां संस्पृशेद्रामः सकृदन्वारभेत वा ।

धनम्ना यौवराज्यम्वा जीवेयमिति मे मतिः । 57 ॥

this, the fruit of that action, has now overtaken me, as a diseased person perishes by eating improper food. O excellent one, the words of that great one are now fulfilled in me." Having said this, the sovereign of men, weeping and terrified, again said to his spouse, "O Koushalya, I am now giving up the ghost, through grief for my son : my eyes are unable to see thee ; come near and touch me. Men departing to the abode of Yuma can perceive nothing : Would Rama once touch me—could he receive from me wealth, or the coadjutorship, I might even yet live. O goddess, Raghuva has not

the vehicle in which it enjoys or suffers the reward of its actions. If a person die at a holy place, or at some particular times, or if he be a devotee, the soul departs immediately to bliss without going through the discipline of the *preta shureera*. When the soul has entered the *divya shureera*, the person is reckoned among the *pitris* or ancestors, and all future offerings, made on his account, have the name of *pitri-kriya*.

न तन्मे सदृशं देवि यन्मया राघवे कृतं ।
 सदृशं तत्तु तस्यैव यदनेन कृतं मयि ।
 दुर्वृत्तमपि कः पुत्रं त्यजेद्भुवि विचक्षणः । 58 ॥
 कश्च प्रब्राज्यमानो वा नासूयेत्पितरं सुतः ।
 चक्षुषा त्वां न पश्यामि स्मृतिर्मम विलुप्यते । 59 ॥
 दूता वैवस्वतस्यैते कौशल्ये त्वरयन्ति मां ।
 अतस्तु किं दुःखतरं यदहं जीवितक्षये । 60 ॥
 न हि पश्यामि धर्मज्ञं रामं सत्यपराक्रमं ।
 तस्यादर्शनजः शोकः सूतस्याप्रतिकर्मणः । 61 ॥

deserved that which I have done to him ; but his actions toward me have
 been like himself. What wise man would abandon even a wicked son ?

—and what son, wandering in exile, would not speak evil of his father ?

O Koushulya, I do not behold thee. My eyes—my memory are gone—and
 the messengers of Vivuswata are hastening me away. What affliction can

exceed this, that, when my soul is departing, I cannot behold Rama, valiant,
 and accomplished in every virtue. The grief arising from not seeing my

son, who never contradicted my wish, dries up my heart, as the heat of the

उच्छेद्यति वै प्राणान्वारि स्तोकमिवोत्तपः ।
 न ते मनुष्या देवास्ते ये चारु शुभकुण्डलं । ॥
 मुखं द्रक्ष्यन्ति रामस्य वर्षे पञ्चदशे पुनः । 62 ॥
 पद्मपत्रेक्षणां सुभ्रु सुदंष्ट्रं चारुनासिकं ।
 धन्या द्रक्ष्यन्ति रामस्य ताराधिपसमं मुखं । 63 ॥
 सदृशं शारदस्येन्दोः फुल्लस्य कमलस्य च ।
 सुगन्धि मम रामस्य धन्या द्रक्ष्यन्ति ये मुखं । 64 ॥
 निवृत्तवनवास तमयोध्यां पुनरागतं ।
 द्रक्ष्यन्ति सुखिनो रामं शुक्रं मार्गगतं यथा । 65 ॥

sun dries up the pools of water. They art not men, they are gods, who
 see the shining face of Rama, adorned with his beautiful ear-rings ! Happy
 they who shall see that moony face, adorned with every charm, return again
 after fifteen years ! Happy they who shall again behold the fragrant face of
 my Rama, resembling the autumnal moon or the expanded nymphas !—those
 who shall see Rama returning from the forest residence to *Uyodhya*, like
*Sookra*¹ marching on in his celestial course ! O *Koushalya*, through the

¹ The planet Mercury.

कौशल्ये चित्तमेहेन हृदयं सीदतीव मे ।
 वेद येन च संयुक्तान् शब्दस्पर्शरसानहं । 66 ॥
 चित्तनाशाद्धिपद्यन्ते सर्वाण्येवेन्द्रियाणि हि ।
 क्षीणस्नेहस्य दीयस्य संरक्ता रश्मयो यथा । 67 ॥
 अयमात्मभवः शोको मामनायमचेतनं ।
 संसाधयति वेगेन यथा कूलं नदीरयः । 68 ॥
 हा राघव महाबाहो! हा ममायासनाशन ।
 हा पितृप्रिय मे नाथ हा ममासि गतः सुतः । 69 ॥
 हा कौशल्ये न पश्यामि हा सुमित्रे तपस्विनि ।
 हा नृशंसे ममामित्रे कैकेयि कुलपांसलि । 70 ॥

suspension of my senses, my heart is dying away—I have no perception of sound, touch, or taste,—my vital powers fail—all my organs are sinking into imbecility, like the expiring light of a lamp exhausted of its oil. The grief of my heart consumes my spirits, and my life is, as the bank of a river, torn away by the stream. Oh! the valiant Rama—the only one who can remove my distress.—Oh! beloved of thy father, my only support—Oh! my son! thou art gone—Oh Koushalya! my sight is gone. Oh! thou devout Soomitra—Oh! my enemy the merciless Kikeyee, the disgrace of thy family,—King

इति मातुश्च रामस्य सुमित्रायाश्च सन्निधौ ।

राजा दशरथः शोचन् जीवितान्तमुपागमत् । 71 ॥

तथा तु दीनः कथयन्नराधिपः प्रियस्य पुत्रस्य विवासनातुरः ।

गते ऽर्द्धरात्रे भृशदुःखपीडितस्तदा जहौ प्राणमुदारदर्शनः । 72 ॥

इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे दशरथप्राणत्यागो नाम
एकोनपञ्चाशः सर्गः ॥

Dusha-rutha, thus lamenting, resigned his breath, in the presence of Rama's mother and *Soomitra*. Thus speaking, the wretched king, overwhelmed with affliction, through the expulsion of his beloved son, his eyes being fixed, at midnight, gave up the ghost.

End of the forty-ninth Section.

अथ रात्र्यां व्यतीतायां प्रातरेवापरे ऽहनि ।
 वन्दिनः पर्व्युपातिष्ठंस्तपार्चिवनिवेशनं । १ ॥
 सूताः परमसंस्कारा मागधाश्चेत्तमश्रुताः ।
 गायकाः श्रुतिशीलाश्च निनर्दन्तः पृथक् पृथक् । २ ॥
 राजानं स्तुवतां तेषामुत्तमाभिहिताशिषां ।
 प्रसादाभोगविस्तीर्णाः स्तुतिशब्दे ह्यवर्त्तत । ३ ॥
 ततस्तु स्तुवतां तेषां सूतानां पाणिवादकाः ।
 अपदानान्युदाहृत्य पाणिवादा न्यवादयन् । ४ ॥

SECTION L.

The night being passed, in the morning of the following day, the panegy-
 rists arrived at the palace of the king, and the purified pouranicks,¹ the well-
 informed bards also, and the attentive singers, separately uttering their morn-
 ing salutations. The sound of these men, praising the king, and uttering
 blessings upon him, spread itself through the whole palace. Louder than the
 sound of these pouranicks, uttering praises, did the clappers of hands, declar-
 ing the unparalleled acts of the king, clap their hands. At that sound the

¹ Those who repeat the pooranas.

तेन शब्देन विहगाः प्रतिबुद्धाश्च सखनुः ।
 शाखास्थाः पञ्जरस्थाश्च ये राजकुलगोचराः । 4 ॥
 व्याहृताः पुण्यशब्दाश्च वीणानाञ्चापि निखनाः ।
 आशीर्गेयश्च गाथानां पूरयामास वेषम तत् । 5 ॥
 ततः शुचिसमाचाराः पर्युपस्थानकोविदाः
 स्त्रीवर्धवरभूयिष्ठा उपतस्थुर्यथा पुरा । 6 ॥
 हरिचन्दनसंयुक्तमुदकं काञ्चनैर्घटैः ।
 आनित्युः स्नानशिक्षां यथाकालं यथाविधि । 7 ॥
 मङ्गलालम्भनीयानि प्राशनीयान्युपस्करान् ।
 उपानित्युस्तथा पुण्याः कुमारीवङ्गलाः स्त्रियः । 8 ॥

birds, whether sitting on the branches of trees, or confined in their cages, or walking at large in the palace, awaked, and began to utter their notes. The sacred sounds of the twice born, with the music of the veenas¹, and the blessings of those who chaunt the *veda*, filled the palace. Multitudes of poets in attendance, of pure and excellent conduct, and female servants, and eunuchs, stood near as they were wont: those who were acquainted with the doctrine of ablutions, as relating to particular times and ordinances, brought water in golden jars, mixed with the fragrant yellow sandal wood: in the same manner a great number of chaste young damsels brought articles of food, and those for ornament, all possessing every distinguishing mark, and prepar-

¹ A kind of flute.

सर्वलक्षणसम्पन्नं सर्वं विधिवदर्थितं ।
 सर्वं सुगुणलक्ष्मीवत्तद्गम्भीरमभिव्यक्तिं । 9 ॥
 तत्तु सूर्योदयं यावत्सर्वं परिसमुत्सुकं ।
 तस्यावनुपसम्प्राप्तं किं सिद्धितुष्यशक्तं । 10 ॥
 अथ याः कोशलेन्द्रस्य शयनं प्रत्यनन्तराः ।
 ताः स्त्रियस्तु समागम्य भर्तारमृत्युवोधयन् । 11 ॥
 अथाप्युचितवृत्तास्ता विनयेन नयेन च ।
 न ह्यस्य शयनं स्पृष्ट्वा किञ्चिदप्युपलेभिरे । 12 ॥
 ताः स्त्रियः स्वप्नशीलशङ्केष्टाः सञ्चलनाडिषु ।
 ता वेपथुपरीताश्च राशः प्राणेषु शङ्किताः । 13 ॥

ed according to the ordinance. Every article of their offerings was of excellent appearance and quality. Until the rising of the sun, every one stood expecting with great attention, at length, not seeing the king appear, they said with anxiety to each other, "How is this?" Then the women who attended near the bed of the monarch, approaching, began to awaken their lord : and, with becoming reverence, touching his bed, even then, obtained no knowledge of the melancholy event. At length those women who understood the indications of

प्रतिस्रोतस्तृणायाणां सदृशं सञ्चकाशिरे ।
 अथ सन्देहमानानां स्त्रीणां दृष्ट्वा च पार्थिवं ।
 यत्तदा शक्तिते पापं तदा जज्ञे विनिश्चयः । 14 ॥
 कौशल्या च सुमित्रा च पुत्रशोकपराजिते ।
 असुप्ते न प्रबुध्येते यथाकालसमन्विते ।
 निष्प्रभा सा विवर्णा च सन्ना शेकेन सन्नता । 15 ॥
 न व्यराजत कौशल्या तारेव तिमिरावृता ।
 कौशल्यानन्तरं राज्ञः सुमित्रा तदनन्तरं ।
 न स्म विभ्राजते देवी शोकाश्रुलुलितानना । 16 ॥

sleep, being unable to perceive any motion in his pulse, began to tremble for the life of the king. While beholding the king, their appearance resembled that of the top of a staff, placed erect, and trembling in the midst of a stream : the evil which was feared had certainly taken place. Koushulya, and Soomitra, overcome by distress for their sons, fast asleep, insensible of the motion of time, were as yet unacquainted with the fact. Koushulya, sad, changed in her appearance, and bowed down with sorrow, resembled a star overspread by the gloom : next to her lay the goddess Soomitra, her eyes swollen with

ते च दृष्ट्वा तदा सुप्ते उभे देवौ च तं नृपं ।

सुप्तमेवोद्गतप्राणमन्तःपुरममन्यत । 17 ॥

ततः प्रचक्रुश्चुद्धीनाः सखरं ता वराकुनाः ।

करेणव इवारण्ये स्थानप्रच्युतयूथपाः । 18 ॥

तासामाक्रन्दशब्देन सहसोद्गतचेतने ।

कौशल्या च सुमित्रा च दृष्ट्वा स्मृष्ट्वा च पार्थिवं ।

हा भर्तेति परिक्रुश्य पेततुर्धरणीतले । 19 ॥

सा कोशलेन्द्रदुहिता चेष्टमाना महीतले ।

न भ्राजते रजो धस्ता तारेव गगणच्युता । 20 ॥

tears of grief. The inhabitants of the inner apartments, seeking for them, found those two queens asleep ; and the king apparently so, but his life really departed ! These wretched, though beautiful females, now wept with a loud voice, like that of a female elephant, when the leader has disappeared. At the sound of these weeping, Koushulya and Soomitra awoke, and having seen and felt the king, exclaimed ! “ Ah ! my Lord,” and fell upon the earth. The daughter of the sovereign of Koshula, lying motionless on the earth, besmeared with dust, resembled a fallen star, bereft of all its refulgence. The principle of life in the king now extinguished, all the queens beheld Kou-

नृपे शान्तगुणे जाते कौशल्यां पतितां भुवि ।
 अपश्यन्तः स्त्रियः सर्वा हतां नागवधूमिव । 21 ॥
 ततः सर्वा नरेन्द्रस्य केकेयोधमुखाः स्त्रियः ।
 रुदन्त्यः शोकसन्तप्ता निपेतुर्गतचेतनाः । 22 ॥
 ताभिः स बलवान्नादः क्रोशन्तीभिरनुद्रुतः ।
 येन स्फोतीकृतो भूपलङ्घं समनादयत् । 23
 तत्परित्रस्तसम्भ्रान्तपर्षत्सुकजनाकुलं ।
 सर्वतस्तुमुलाक्रन्दं परितापार्त्तबाध्यवं । ॥
 सद्यो निपतितानन्दं दीनं विह्वलदर्शनं ।
 बभूव नरदेवस्य सद्य दिछान्तमीयुषः । 24 ॥

shalya lying on the ground like a slain female elephant. Kikeyee and all
 the other consorts of the sovereign of men, weeping with sorrow, at length fell
 insensible to the earth. The exclamations of these, loudly weeping, pene-
 trated and filled the royal palace. The abode of the departed king, filled
 throughout with alarm and surprize, resounding with the cry of distress,
 resembling that of a mixed combat, and crouded with deeply afflicted friends,
 fallen from the pinnacle of joy, presented a scene wretched, and painful to

अतीतमाशाय तु पार्थिवर्षभं यशस्विनन्तं परिवार्य पत्नयः ।
 भृशं रुदन्त्यः करुणं सुदुःक्षिताः प्रगृह्य वाह्व्यलपन्ननाथवत् । २५ ॥
 इत्यार्षे रामायणे बाल्मीकीय अयोध्याकाण्डे स्त्रीविलापे नाम
 पञ्चाशः सर्गः ॥

the sight. His wives standing around, weeping, and smiting with their hands,
 bewailed the renowned sovereign of men, knowing him to be departed.

End of the fiftieth Section.

तमग्निमिव संशान्तमम्बुहीनमिवार्सावं ।
 गतप्रभमिवादित्यं स्वर्गस्थं प्रेक्ष्य भूमिपं । १ ॥
 कौशल्या वाय्यपूर्णाक्षी विविधं शोककर्षिता ।
 उपगृह्य शिरो राज्ञः कैकेयीं प्रत्यभाषत । २ ॥
 सकामा भव कैकेयि भुङ्क्ष्व राज्यमकण्ठकं ।
 त्यक्त्वा राजानमेकाग्रा नृशंसे दुष्टचारिणि । ३ ॥
 विहाय मां गतो रामो भर्ता च स्वर्गतो मम ।
 विषये सार्थहीने च नाहं जीवितुमुत्सहे । ४ ॥

SECTION LI.

Oppressed with various sorrows, her eyes full of tears, Koushulya, viewing the departed king, resembling an extinguished fire, or a sea bereft of its waters, or the sun deprived of light, lifted up his head, and thus addressed Kikēyee: "O Kikēyee! cruel and wicked! possess thy wish: having, to accomplish thy purpose, abandoned the king, enjoy the kingdom without any thing to give thee pain. Rama, having forsaken me, is gone! my husband is departed to heaven! Without a companion in a most dangerous

भर्तारन्तु परित्यज्य का स्त्री दैवतमात्मनः ।
 इच्छेज्जीवितुमन्यत्र कैकेयास्त्यक्तधर्मणः । 5 ॥
 न लुब्धो बुध्यते दोषान् किं पाकमिव भक्षयन् ।
 कुञ्जानिमित्तं कैकेया राघवाणां कुलं हतं । 6 ॥
 अनियोगे नियुक्तेन राज्ञा रामं विवासितं ।
 सभार्यं जनकः श्रुत्वा परितप्यत्यहं यथा । 7 ॥
 स मामनाथां विधवां नय जानाति धार्मिकः ।
 रामः कमलपत्राक्षो जीवन्नाशमिता गतः । 8 ॥
 विदेहराजस्य सुता तथा चारु तपस्विनी ।
 दुःखस्यानुचिता दुःखं वनं पर्युद्विजिष्यति । 9 ॥

road, I feel no wish to live. What woman, having lost her husband, her deity, desires to live—beside Kikeyee, who has abandoned all virtue ? A ravenous person indiscriminately devours all things ; he discovers nothing amiss. For the sake of one deformed wretch, is the whole family of the descendants of *Rughoo* destroyed by Kikeyee. *Junuka*, hearing that *Rama*, with his wife, at her instigation, has been exiled by the king, will lament over him, even as myself. The pious *Rama*, whose eyes resemble the petal of the nymphæa, little imagines that I am, to-day, a forlorn widow ! He, while living, is precipitated even to destruction. The daughter of the king of *Videha*, that lovely devotee, unworthy of affliction, will also experience the horrors of a forest

नदतां भीमवोषाणां निशासु मृगपक्षिणां ।
 निशम्यमाना सन्त्रस्ता राघवं संश्रयिष्यति । 10 ॥
 वृद्धश्चैवाल्पपुत्रश्च वैदेहीमनुचिन्तयन् ।
 सोऽपि शोकसमाविष्टो नूनं त्यज्यति जीवितं । 11 ॥
 साहमद्यैव दिष्टान्तं गमिष्यामि पतिव्रता ।
 इदं शरीरमालिङ्ग्य प्रवेद्यामि ऊताशनं । 12 ॥
 तान्ततः सम्परिष्वज्य विलपन्तीं तपस्विनीं ।
 व्ययनित्युः सुदुःखार्त्तां कौशल्यां व्यवहारिकाः । 13 ॥
 तैलद्रोण्यां तदामात्याः सम्वेश्य जगतीपतिं ।
 राज्ञः सर्व्वाण्यथादिष्टाञ्चक्रुः कर्माण्यनन्तरं । 14 ॥

she hearing, at night, the loud and fearful cry of beasts and birds, will, affrighted, take refuge in Raghava. The aged (*Junuka*), almost childless, reflecting on Videhee, will, sunk in grief, assuredly abandon life. I, devoted to my husband, will to-day obtain the end of my destiny : embracing his body I will enter the fire." The attendant counsellors upon this took away the lamenting, distressed, devoted Koushalya, who was embracing the lifeless body of her lord. The courtiers, directed by the twice-born, placed the lord of the world in a vessel of oil, and afterwards performed all the requisite ceremonies. Unwilling to perform the funeral obsequies of the king

न तु सकालनं राज्ञो विना पुत्रेण मन्त्रिणः ।
 सर्वज्ञाः कर्तुमीषुस्ते ततो रक्षन्ति भूमिपं । 15 ॥
 तैलद्रोण्यां शायितन्तं सचिवैस्तु नराधिपं ।
 हा मृतो ऽयमिति ज्ञात्वा स्त्रियस्ताः पथ्यदेवयन् । 16 ॥
 बाह्वनुच्छिद्य कृपणा नेत्रप्रस्रवणैर्मलैः ।
 रुदन्त्यः शोकसन्तप्ताः कृपणं पथ्यदेवयन् । 17 ॥
 हा महाराज रामेण सततं प्रियवादिना ।
 विहीनाः सत्यसन्धेन किमर्थं विजहासिनः । 18 ॥
 कैकेया दुष्कभावाया राक्षसेण विवर्जिताः ।
 कथं सपत्न्या वक्ष्यामः समीपे विधवा वयं । 19 ॥

while his son was absent, the wise counsellors, in this manner, preserved him. Seeing the king placed by the counsellors in the vessel of oil, his queens wept aloud, exclaiming, "Alas ! our lord is dead !" These wretched females, lifting up their hands, their faces discolored with their flowing eyes, thus bitterly lamented : "O great king, why hast thou left us, who are deprived of the amiable and faithful Rama ? How shall we, the widowed consorts of Raghuva, live with the abandoned Kikeyee. The wise and fortunate Rama,

स हि नाथः स चास्माकं तव च प्रभुरात्मवान्।
वनं रामो गतः श्रीमान्विहाय नृपतिश्चियं । 20 ॥

त्वया तेन च वीरेण विना व्यसनमोहिताः ।
कथं वयं निवत्स्यामः कैकेया च विदूषिताः । 21 ॥

यथा च राजा रामश्च लक्ष्मणश्च महाबलः ।
सीतया सह सन्त्यक्ताः साकमन्यं न हास्यति । 22 ॥

ता वाघ्येण च सम्वीताः शेकेन विपुलेन च ।
व्यचेष्टन्त निरानन्दा राक्षस्य वरस्त्रियः । 23 ॥

निशा नक्षत्रहीनेव स्त्रीव भर्तृविवर्जिता ।
पुरी नाराजतायोध्या हीना राशो महात्मना । 24 ॥

our protector and lord, having forsaken the honors of the kingdom, is gone to the forest. Bereft of thee, and of that hero, how can we, overcome by distress, live under the perpetual reproaches of Kikeyee? Will not she, who has abandoned the king, and Rama, and Seeta, and the mighty Lukshmana, abandon others? "Thus, these illustrious women, the wives of Dusha-rutha, overwhelmed with sorrow, walked up and down as bereft of their all. Like a night without stars, or a woman deprived of her lord, did the city of Uyodhya appear, thus deprived of its magnanimous monarch. Filled with inhabitants drowned in tears,

वाध्यपथ्यलजना हाहाभूता कुलाकुना ।

शून्यचत्वरवेष्मान्ता न बभ्राज यथा पुरं । 25 ॥

गते तु शोकात् त्रिदिवं नराधिपे महीतलस्या सुनृपाकुनासु च ।

निवृत्तचारः सहसा गतो रविः प्रवृत्तचारा रजनी द्युपस्थिता । 26 ॥

ऋतेन पुत्राद्दहनं महीपते नरोचयं स्ते सुहृदः समागताः ।

इतीव तस्मिन् शयने न्येवशयन् विचिन्त्य राजानमचिन्त्य दर्शनं । 27 ॥

गत प्रभाद्यौरिव भास्करम्विना व्यपेतनक्षत्रगणैव शर्वरी ।

पुरी बभासे रहिता महात्मना कण्ठास्रकण्ठाकुलमार्गचत्वरा । 28 ॥

loudly wailing, its court yards and houses empty ; its former gaiety was now no more. The sovereign of men, having, through grief, given up the ghost, and his royal consorts being fallen on the earth, the sun, who had finished his course, suddenly retired, and night began his career. Unwilling to burn the body of the deceased king, without his son, the collected friends of the family laid him in that bed,¹ reflecting, with anguish, that he was with them no more. The city deprived of that great one, was gloomy and cheerless, like the sky without the sun, or a night without stars ; its streets and courts being filled with men, whose tears ran down their necks—with inhabitants,

¹ The vessel of oil.

नराश्च नार्ष्यश्च समेत्य सङ्घशो विगर्हमाणा भरतस्य मातरं ।
 तदा नगर्ष्यां नरदेव संचये बभूवुरार्त्ता न च शर्म लेभिरे । २९ ॥
 इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे दशरथस्वर्गगमनं
 नाम एकषष्ठाशः सर्गः ॥

inveighing, in companies, against the mother of *Bhuruta*; the death of the
 king afflicting every inhabitant, and depriving them of all enjoyment.

End of the fifty-first Section.

आक्रन्दितनिरानन्दा सास्रकाञ्जनाकुला ।
 अयोध्यायामथ तदा सा व्यतीयाय शर्वरी । १ ॥
 व्यतीतायान्तु शर्वर्यामादित्यस्योदये ततः ।
 समेत्य राजकर्त्तारः सभामीयुर्द्विजातयः । २ ॥
 मार्कण्डेयो ऽथ मौद्गल्यो वामदेवश्च काश्यपः ।
 कात्यायनो गौतमश्च जावालिश्च महायशः ।
 एते द्विजाः सहामात्यैः पृथग्वाचमुदीरयन् । ३ ॥

SECTION LII.

Thus that night passed away in *Uyodhya*, joyless and full of weeping. The night being gone, and the sun having risen, the ministers of the government called an assembly, even the twice born, *Markundeya*, *Vamudeva*, *Kashyupa*, *Katyayuna*, *Goutuma*, and *Javali*. These renowned sages, with the courtiers, thus delivered their opinions, separately, in the presence of

वशिष्ठमेवाभिमुखाः श्रेष्ठं राजपुरोहितं ।
 अतीता शर्व्वरो दुःखं या नो वर्ष्वशतोपमा ।
 अस्मिन् पञ्चत्वमापन्ने पुत्रशोकेन पार्थिवे । ४ ॥
 स्वर्गस्थश्च महाराजो रामश्चारण्यमाश्रितः ।
 लक्ष्मणश्चापि तेजस्वी रामेणैव गतः सह । ५ ॥
 उभौ भरतशत्रुघ्नौ केकयेषु परन्तपौ ।
 पुरे राजगृहे ऽरण्ये मातामहनिवेशने । ६ ॥
 इक्ष्वाकूणामिहाद्यैव कश्चिद्राजा विधीयतां ।
 अराजकं हि नो राज्यं विनाशं समवाप्नुयात् । ७ ॥

Vushishtha, the chief and excellent priest : “The past night has been to us like an hundred years. Distressed on account of his son, the king has resigned his breath. The great king is now in heaven, and Rama has departed to the forest : the illustrious *Lukshmuna* is also gone with Rama. The two powerful princes, *Bhuruta* and *Shutrughna*, are at the palace of their maternal grand-father, in his royal city in the country of the *Kekuyas*. It is necessary that to-day some one, of the race of the *Ikshwakoo*s, be appointed king, that thus our widowed country may not fall into ruin. In king-

नाराजके जनपदे विद्युन्माली महास्वनः ।
अभिवर्षति पर्जन्यो महीं दिव्येन वारिणा । ८ ॥

नाराजके जनपदे बीजमुष्टिः प्रकीर्ष्यते ।
नाराजके पितुः पुत्रो भार्या वा वर्तते वशे ।
अराजके धनं नास्ति नास्ति भार्याऽप्यराजके । ९ ॥

इदमत्यह्वितञ्चान्यत्कुतः सत्यमराजके ।
नाराजके जनपदे कारयन्ति सभानराः । १० ॥

उद्यानानि च रम्याणि हृष्टाः पुण्यगृहाणि च ।
नाराजके जनपदे यज्ञशीला द्विजातयः । ११ ॥

doms destitute of a king, clouds charged with lighting, and thunder, and rain, pour not forth their celestial stores on the earth. In kingdoms destitute of a sovereign, not even a handful of seed is sown.¹ When a kingdom is destitute of a king, neither sons nor wives remain in subjection. Where there is no king, no man is secure of his wealth, nor even of his consort. Where there is no king, all becomes anarchy. When there is no king, where is truth to be found? A kingdom, destitute of a sovereign, holds no assemblies, and the dissolute destroy its pleasant houses and gardens. In a kingdom, destitute of a king, the sacrificing twice-born, self-subdued and pious, make

I The husbandmen fearing lest plundering troops should destroy the crops. (Commentator.)

सत्राण्युपासते दान्ता ब्राह्मणाः संश्रितव्रताः ।

नाराजके जनपदे महायज्ञेषु यज्वनः । 12 ॥

ब्राह्मणा वसुसम्पूर्णा विसृजन्त्याप्तदक्षिणाः ।

नाराजके जनपदे प्रहृष्टनटनाटकाः । 13 ॥

उत्सवाश्च समाजाश्च वर्द्धन्ते राष्ट्रवर्द्धनाः ।

नाराजके जनपदे सिद्धार्था व्यवहारिणः । ॥

कथाभिरभिरज्यन्ते कथाशीलाः कथाप्रियैः । 14 ॥

नाराजके जनपदे तूद्यानानि समागताः ।

सायाह्ने क्रीडितुं यान्ति कुमार्यो हेमभूषिताः । 15 ॥

no offerings. When a kingdom has no king, the sacrificing brahmans, full of wealth, refuse to the other brahmans their due share of the sacrificial fees. When a kingdom is destitute of a king, the glad leaders of song, and the sacred dance, cease to exalt the fame of the kingdom with social and joyous assemblies. There, disputants are not gratified with pleasing discussions ; nor those who are famed for oratory with applauding audiences. When a kingdom is destitute of a king, young damsels adorned with gold, do not flock in the evening to the gardens for the sake of amusement. In kingdoms destitute of a king

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नाराजके जनपदे धनवन्तः सुरक्षिताः ।

शेरते विवृतद्वाराः कृषिगोरक्षजीविनः । 16 ॥

नाराजके जनपदे वाहनैः शीघ्रगामिभिः ।

नरा निर्यान्तरण्यानि नारीभिः सह कामिनः । 17 ॥

नाराजके जनपदे बद्धघण्टाविघाणिनः ।

अटन्ति राजमार्गेषु कुञ्जराः बन्धिहायनाः । 18 ॥

नाराजके जनपदे शरान् सन्ततमस्यतां ।

श्रूयते नलनिर्घोष इष्वस्त्राणामुपासने । 19 ॥

नाराजके जनपदे वणिजो दूरगामिनः ।

गच्छन्ति क्षेममध्वानं वज्रपण्यसमन्विताः । 20 ॥

rich men, even well guarded, are unable to sleep with their doors open; nor do husbandmen enjoy repose—nor they who live by tending cattle. When a kingdom is destitute of a king, swains, with their nymphs, cannot repair in swift vehicles to the delightful lawns. When a kingdom is destitute of a king, elephants, of sixty years old, with huge tusks, cannot walk at large on the high roads,¹ adorned with bells. In a kingdom destitute of a king, the sound of those is not heard, who joyfully exercise themselves with the bow, and other weapons. When a kingdom is destitute of a king, merchants, travelling to

¹ It was the custom of the Hindoo princes on particular occasions to turn an elephant loose with a bell on his neck.

नाराजके जनपदे चरत्येकचरो वशी ।

भावयन्नात्मनात्मानं यत्र सायं गृहे मुनिः । 21 ॥

नाराजके जनपदे योगक्षेमं प्रवर्त्तते ।

न चाप्यराजके सेना शत्रून्विशहते युधि । 22 ॥

नाराजके जनपदे हृष्टैः परमवाजिमिः ।

नराः संयान्ति सहसा रथैश्च प्रतिमण्डिताः । 23 ॥

नाराजके जनपदे नराः शास्त्रविशारदाः ।

सम्प्रदन्तोऽपतिष्ठन्ते वनेषूपवनेषु च ।

नाराजके जनपदे माल्यमोदकदक्षिणाः । 24 ॥

different places, cannot convey their goods with safety on the high road. In a kingdom, which is destitute of a king, the holy and subdued sage, meditating in his house, with his mind fixed upon the all-pervading spirit, goes not forth. When a kingdom is without a king, no man feels his wealth secure. Without a king, soldiers do not overcome their enemies in war. When a kingdom is without a king, the adorned inhabitants do not assemble, in companies, riding in chariots, or on spirited and excellent horses. In a kingdom bereft of a king, men, learned in the shastras, are not found conversing with each other in the roads and gardens. When the kingdom is destitute

देवताभ्यर्चनार्थाय कल्पन्ते नियतैर्जनैः ।
 नाराजके जनपदे चन्दनागुरुभूषिताः । 25 ॥
 राजपुत्रा विराजन्ते वसन्त इव शाखिनः ।
 यथा ह्यनुदका नद्यो यथा वाप्यत्पला वनं ।
 अगोपाला यथा गावस्तथा राष्ट्रमराजकं । 26 ॥
 भजे रथस्य प्रज्ञानं धूमो ज्ञानं विभावसेः ।
 तेषां यो नो भजे राजा स देवत्वमितो गतः । 27 ॥
 नाराजके जनपदे स्वकम्भवति कस्यचित् ।
 मत्स्या इव जना नित्यं भक्षयन्ति परस्परं । 28 ॥

of a king, garlands and choice viands are not among the gifts offered in the
 worship of the gods, by men held in sacred vows.¹ When a kingdom is
 without a king, its princes do not appear adorned with sandal wood and
 lignum aloes, as trees in the spring, adorned with luxuriant branches.
 A kingdom without a king, is like a river without water, a forest without
 vegetation, or a cow without a keeper. The chariot is indicated by its stan-
 dard ; fire is indicated by smoke : the king, who was our standard is gone
 from hence, and has this day obtained his apotheosis. When a kingdom
 is without a king,² no one's life is his own, men, like the fishes of the sea,
 mutually devour one another. Those who, overleaping all the bounds of

1 i. e. people will give nothing but a necklace or a bit of sweetmeat.

2 This tedious and disgusting repetition is preserved merely to shew the nature of Hindoo poetry.

ये तु सम्भिन्नमर्षादा नास्तिकाश्चिन्नसंशयाः ।

ते ऽपि भावाय कल्पन्ते राजद्राण्यनिपीडिताः । २९ ॥

यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्तते ।

तथा नरेन्द्रे राष्ट्रस्य प्रभवः सत्यधर्मयोः । ३० ॥

राजा सत्यञ्च धर्मश्च राजा कुलवतां कुलं ।

राजा माता पिता चैव राजा हितकरो नृणां । ३१ ॥

यमो वैश्रवणः शक्रो ब्रह्मणश्च महाबलः ।

विशिष्यन्ते नरेन्द्रेण वृत्तेन महता ततः । ३२ ॥

अहो तम इवेदं स्यान्न प्रज्ञायेत किञ्चन ।

राजा चेन्न भवेत्लोकविभजन् साध्वसाधुनी । ३३ ॥

virtue, are become atheists, void of fear, assume the dominion, unawed by the just punishments inflicted by a king. The eyes of the body constantly point out (what is near), thus the sovereign, is, to a kingdom, the soul of all virtue. A king is truth and moral rectitude. A king is the fountain of honor to the nobles ; the parent of his people, and the benefactor of men. The great ones, Yama,—Vishruvuna¹—Shukra—and Vuroona, are exceeded by the greatness of a king, because of his possessions. As in a day enveloped in darkness, nothing can be discerned, so is it in the kingdom if there be not a king discerning between good and evil. If the king had been living

जीवत्यपि महाराजे तवैव वचनं वयं ।

नातिक्रमामहे सर्वे वेलां प्राप्येव सागरः । 34 ॥

स नः समीक्ष्य द्विजवर्ष्यवृत्तं नृपं विना राज्यमरणभूतं ।

कुमारमिच्छाकुसुतं तथान्यं त्वमेव राजानमिहाभिधेय । 35 ॥

इत्यार्षे रामायणे महर्षिबाल्मीकीये अयोध्याकाण्डे मन्त्रनिश्चये

नाम द्विपञ्चाशत्तमः सर्गः ॥

we should not transgress thy word, as the sea passes not its limits. O chief of the twice-born, look upon this our kingdom, become a wilderness without a king, and appoint another prince to be king, a son of the family of the Ikshwakos,

End of the fifty-second Section.

तेषां तद्वचनं श्रुत्वा वशिष्ठः प्रत्युवाच ह ।
 मित्रामात्यजनान् सर्वान् ब्राह्मणांस्तानिदं वचः । १ ॥
 यदसौ मातुलकुले दत्तराज्यः परं सुखी ।
 भरतो वसति भ्रात्रा शत्रुघ्नेन समन्वितः । २ ॥
 तच्छीघ्रं जवना दूता गच्छन्तु त्वरितं हयैः ।
 आनेतुं भ्रातरौ वीरौ किं समीक्षामहे वयं । ३ ॥

SECTION LIII-

Vushishtha having heard these words, replied thus to the counsellors, the brahmans, and all the friends of the late king, "As *Bhuruta*, to whom the kingdom is given, remains at ease with his brother *Shutrugbha* in his maternal grand-father's family, speedily send swift messengers to bring the two brothers. Why look ye on the ground?" All then said to *Vushishtha*. "Let them go."

गच्छन्विति ततः सर्वे वशिष्ठं वाक्यमब्रुवन् ।
 तेषां तद्वचनं श्रुत्वा वशिष्ठो वाक्यमब्रवीत् । 4 ॥
 एहि सिद्धार्थ विजय जयन्ताशोक नन्दन ।
 श्रूयतामिति कर्त्तव्यं सर्वानिव ब्रवीमि वः । 5 ॥
 पुरं राजगृहं गत्वा शीघ्रं शीघ्रजवेह्यैः ।
 त्यक्तशोकैरिदं वाच्यः शासनाद्भरतो मम । 6 ॥
 पुरोहितस्त्वां कुशलं ग्राह्य सर्वे च मन्त्रिणः ।
 त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया । 7 ॥
 मा चास्मै प्रेषितं रामं मा चास्मै पितरं मृतं ।
 भवन्तः शंसिषुर्गत्वा राक्षसाणामितः क्षयं । 8 ॥

Vushushta then said to *Siddhartha*, *Viyuya*, *Juyunta*, *Usoka*, and *Nunduna*,
 "Attend to what it becomes you to do : I address you all. Going quickly,
 on swift horses, to the royal city and the palace, thus address *Bhuruta* ; at my
 command, dismissing all grief, ' The priest and all the counsellors have sent
 to thee their salutations of peace : haste ! come away ; make no delay—But
 do not say to him, ' Rama is exiled, the king is dead, the ruin of the Ra-
ghuvas is effected by this (woman).' Speedily bring out of the treasury
 excellent apparel and jewels for the king, and depart for the residence

कोषेयाणि च वस्त्राणि भूषणानि वराणि च ।
 क्षिप्रमादाय राज्ञश्च भरतस्य च गच्छत ॥ ११ ॥
 दत्तपथ्याशना दूता जग्मुः स्वस्व निवेशनं ।
 केकयांस्ते गमिष्यन्ते ह्यनारुह्य सम्मतान् ॥ १० ॥
 ततः प्रास्थानिकं कृत्वा कार्यशेषमनन्तरं ।
 वशिष्ठेनाभ्यनुज्ञाता दूताः सन्त्वरितं ययुः ॥ ११ ॥
 न्यन्तेनापरतालस्य प्रलम्बस्योत्तरम्प्रति ।
 निषेवमाणास्ते जग्मुर्नदीं मध्येन मालिनीं ॥ १२ ॥
 ते हास्तिनपुरे गङ्गां तीर्त्वाः प्रत्यङ्मुखं ययुः ।
 पाञ्चालदेशमासाद्य मध्येन कुरुजाङ्गलं ॥ १४ ॥

of Bhuruta. The messengers, to whom were given provision for the way, and orders to depart for Kekuya, went to their own houses, mounted on horses, which were in waiting. Having made every due arrangement for their journey, they, commanded by Vushishtha, departed with speed. Going by the way of the river Malinee, which flows on the west of Upurutala and the north of Prulumba¹, they crossed the Ganges at Hustina-poorā, proceeded westward, and arrived in the country of Punchala², going by the way of Kooroo-jangula. Those messengers pressing forward with speed in the

¹ The names of two countries, or, according to some, two mountains.

² The Panjab.

सरांसि विपुलान्येव नदीश्च विमलोदकाः ।

निरीक्षमाणा जग्मुस्ते दूताः कार्यवशाद्भृतं । 14 ॥

ते प्रसन्नोदकां दिव्यां नानाविहगसेवितां ।

उपतिजग्मुर्वगेन शरदण्डां जलाकुलां । 15 ॥

निकूलवृक्षमासाद्य दिव्यं सत्योपधाचनं ।

अभिगम्याभिवाचन्तं कुलिङ्गां प्राविशत्पुरीं । 16 ॥

अभिकालं ततः प्राप्य तेजोभिभवनाक्षुताः ।

पितापैतामहीं पुण्यां तेहरिक्षुमतीं नदीं । 17 ॥

अवेक्ष्याञ्जलिपानांश्च ब्राह्मणान् वेदधारगान् ।

ययुर्मध्येन वाल्हीकान् सुदामानञ्च पर्वतं । 18 ॥

prosecution of their errand; and beholding pools of water and limpid streams, at length came to the river *Shura-dunda*, full of pure water, and frequented by various birds. Then, arriving at the divine tree, on the western bank of the river, they approached it, and bowing to the ground before it, entered the city of *Kulinga*. Then passing (the towns) *Tezobhi*, and *Bhuvuna*, and arriving at *Ubhi-kala*, they passed over the river *Ikshoomutee*, the hereditary possession (of the *Ikswakoos*): Seeing the brahmans versed in the *vedas*, who were drinking water from their hands, (in pursuance of a sacred vow,) they went through the midst of *Vahleeka* ¹ to the mountain *Soo*.

¹ A country said to be inhabited by barbarians.

विष्णोः पदं प्रेक्षमाणा विषाशाश्चापि शाल्मली ।
 नदीर्वापोस्तडागानि पल्लवानि सरांसि च । 19 ॥
 पश्यन्तो विविधांश्चापि सिंहव्याघ्रमृगद्विपान् ।
 ययुः पथातिमहता शासनं भर्तुरीप्सवः । 20 ॥
 ते आन्तवाहना दूता विकृष्टेन सता पथा ।
 गिरिव्रजं पुरवरं शीघ्रमासिदुरञ्जसा । 21 ॥
 भर्तुः प्रियार्थं कुलरक्षणार्थं भर्तुश्च वंशस्य परिग्रहार्थं ।
 अहेडमानास्त्वरया स्म दूता राज्यान्तु ते तत्पुरमेव याताः । 22 ॥
 यामेव रात्रिं ते दूता प्रविशन्ति स्म तां पुरीं ।
 भरतेनापि तां रात्रिं स्वप्ने दृष्टेऽयमप्रियः । 23 ॥

damuna. Viewing the mark of Vishnoo's foot,¹ and the rivers Vipasha and Shalmulee, the messengers, desirous of executing their commission, beholding rivers, large canals, pools, and other receptacles of water, went on ward, a long journey, meeting on their way various beasts; lions, tygers, deer, and elephants. These messengers, their beasts fatigued through the length of the way, now came within sight of the excellent city Giribruja, and for the sake of doing the will of their master, of preserving the family, and securing the kingdom to his race, they, without relaxing their diligence, in the night, speedily approached the city. On the night in which the messengers, much

¹ The mark of Vishnoo's foot is said, by the Hindoos, to be imprinted on the mountain Seodamuna.

व्युष्टामेव तु तां रात्रिं दृष्ट्वा तं स्वप्नमप्रियं ।
 पुत्रे! राजाधिराजस्य सुमृशं पथ्यतप्यत । 24 ॥
 तप्यमानं तमाज्ञाय वयस्याः प्रियवादिनः ।
 आयासं विनयिष्यन्तः सभायां चक्रिरे कथाः । 25 ॥
 वादयन्ति तथा शान्तिं लासयन्त्यपि चापरे ।
 नाटकान्यपरे स्माज्जर्हास्यानि विविधानि च । 26 ॥
 स तैर्ममहात्मा भरतः सखिभिः प्रियवादिभिः ।
 गोष्ठीहास्यानि कुर्वन्निर्न प्राहृष्यत राघवः । 27 ॥
 तमब्रवीत्प्रियसखे! भरतं सखिभिर्वृतं ।
 सुहृद्भिः पथ्युपासीनः किं सखे नानुमोदसे । 28 ॥

fatigued, entered the city, an ominous dream was seen by Bhuruta. After seeing that unpleasant dream, the son of the great king, at the close of the night, was greatly distressed. His beloved companions, youths of his own age, seeing him in distress, in hope of removing his trouble, repeated stories, in their mirthful assemblies, some playing on musical instruments, and others dancing ; some repeated poems, and others repeated jests of various kinds, in hope of cheering his mind. The magnanimous Bhuruta, the descendant of Rughoo, received no pleasure from those amusing companions, jesting in

एवं ब्रुवाणं सुहृदं भरतः प्रत्युवाच ह ।
 शृणु त्वं यन्निमित्तं मे दैन्यमेतदुपागतं । २९ ॥
 स्वप्ने पितरमद्राक्षं मलिनं मुक्कमूर्द्धजं ।
 पतन्तमद्रिशिखरात्कलुषे गोमये ज्ददे । ३० ॥
 ह्युपमानश्च मे दृष्टः स तस्मिन् गोमये ज्ददे ।
 पिवन्नञ्जलिना तैलं हसन्निव मुक्कमुक्कः ।
 ततस्तिलोदनं भुक्त्वा पुनः पुनरधःशिराः ।
 तैलेनाभ्यक्तसर्वाङ्गस्तैलमेवान्वगाहत । ३१ ॥
 स्वप्ने ऽपि सागरं शुष्कं चन्द्रश्च पतितं भुवि ।
 उपरुद्धाश्च जगतीं तमसेव समावृतां । ३२ ॥

the assembly. At length they thus addressed him, surrounded by his friends :
 "Why dost not thou join in our mirth, O friend of thy affectionate compa-
 nions ?" Bhuruta then replied to his friends, "Hear the reason why I
 am thus overwhelmed with sadness ; in a dream, I saw my father sad, his hair
 dishevelled, falling from the peak of a mountain, into a lake of cow-dung.
 In that lake I saw him weltering, drinking oil from the palms of his hands,
 and repeatedly laughing ; afterwards, he, having eaten food mixed with sesa-
 min, I saw him standing repeatedly with his head downwards—then, with oil
 running in streams down all his body—and at length immersed in oil.
 Again, in the dream, (I saw) the sea dry, the moon¹ fallen to the earth, and

¹ The Commentator adds "and the sun."

औपवाहस्य नागस्य विघाणं शकलीकृतं ।

सहसा चापि संशान्ता ज्वलिता जातवेदसः । 33 ॥

अवदीर्णाश्च पृथिवीं शुष्कांश्च विविधान्नुमान् ।

अहम्पश्यामि विध्वस्तान् सधूमांश्चैव पर्वतान् । 34 ॥

घोठे कार्पायसे चैव निघसं कृष्णावाससं ।

ग्रहरन्ति स्म राजानं प्रमदाः कृष्णापिङ्गलाः । 35 ॥

त्वरमाणश्च धर्मात्मा रक्तमाल्यानुलेपनः ।

रथेन खरयुक्तेन प्रयतो दक्षिणामुखः । 36 ॥

ग्रहसन्तीव राजानं प्रमदा रक्तवासिनी ।

प्रकर्षन्ती मया दृष्टा राक्षसी विकृतानना । 37 ॥

the whole world enveloped in darkness. The teeth of the royal elephant were broken, and extinguished fire suddenly blazed up. I saw the earth rent into fissures—various trees dried up—smoking mountains fallen,—and women, dressed in fox-brown and black, carrying about my father, placed on a seat of black wood, and dressed in black. That great one, then, with the utmost precipitation, adorned with garlands of red flowers, went towards the south, in a chariot drawn by asses. A woman, clothed in blood-red garments, was also deriding my father, and I saw a female rakshus, of deformed visage, fastening upon him. Such was the vision seen by me, on this terrible

एवमेतन्मया दृष्टमिमां रात्रिं भयापह्नां ।

अहं रामोऽथ वा राजा लक्ष्मणो वा मरिष्यति । 38 ॥

नरो यानेन यः स्वप्ने खरयुक्तेन याति हि ।

अचिरात्तस्य धूमाग्रे चितायां सम्प्रदृश्यते । 39 ॥

एतन्निमित्तं दीनोऽहं न वचः प्रतिपूजये ।

शुष्यतीव च कण्ठो मे न स्वस्थमिव मे मनः । 40 ॥

न पश्यामि भयस्थानं भयञ्जैवोपधारये ।

भ्रष्टञ्च स्वयङ्गो मे क्वाया चापगता मम । 41 ॥

night. Either myself, or Rama, or the king, or Lukshmunā, will certainly die : When men in a dream are seen riding in vehicles drawn by asses, the curling smoke of their funeral pile will soon ascend. On this account, I am wretched, and pay no attention to your discourse ; my throat is dried up ! and my mind is overwhelmed with confusion. I see no reason of fear ; yet I contemplate some horrid event : my breath is stopped, and my comeliness departed : I am like one who labors to hide himself, and yet knows not the

जुगुप्सन्निव चात्मानं न च पश्यामि कारणं ।
 इमां हि दुःस्वप्नगतिं निशम्य हि त्वनेकद्वयामवितर्कितां पुरा ।
 भयं महत्तद्दृष्ट्यान् याति मे विचिन्त्य राजानमचिन्त्यदर्शनं । ४२ ॥
 इत्यार्षे रामायणे अयोध्याकाण्डे भरतस्वप्नदर्शनं नाम त्रिषञ्चाक्षमः
 सर्गः ॥

reason why. Reflecting on this ominous, yet unintelligible dream, fear
 has taken possession of my heart, while realizing the king, whom I may
 never see more."

End of the fifty-third Section.

भरते ब्रुवति स्वप्नं दूतास्ते क्लान्तवाहनाः ।
 अविश्यासद्यपरिखं रम्यं राजगृहं पुरं । १ ॥
 समागम्य च राजा ते राजपुत्रेण चार्चिताः ।
 राज्ञः पादौ गृहीत्वा च तमूचुर्भरतम्बुधः । २ ॥
 पुरोहितस्त्वां कुशलं ग्राह्यं सर्वं च मन्त्रिणः ।
 त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया । ३ ॥
 इमानि च महार्हाणि वस्त्राभरणानि च ।
 प्रतिगृह्य विशालाक्ष मातुलस्य च दापय । ४ ॥

SECTION LIV.

While Bhuruta was relating the dream, the messengers with their weary horses, entering within the impassable moat, which bounded the city containing the king's palace, and being received with all due respect by the king and the prince, embraced the feet of the king, and afterward thus addressed Bhuruta, "The priest salutes thee with peace, as do all the counsellors: speedily depart from hence—there is immediate occasion for thy presence. O lotos-eyed, taking these costly clothes and ornaments, present them to thy maternal uncle. These, O prince, to the value of twenty

अत्र विंशतिकोट्यस्तु नृपतेर्मातुलस्य ते ।
 दशकोट्यस्तु संपूर्णास्तथैव च नृपात्मज । 5 ॥
 प्रतिगृह्य तु तत्सर्वं सनुरक्तः सुहृज्जनैः ।
 दत्तानुवाच भरतः कामैः सम्प्रतिपूज्य तान् । 6 ॥
 कश्चित्स कुशली राजा पिता दशरथो मम ।
 कश्चिदारोग्यता रामे लक्ष्मणे च महामनि । 7 ॥
 आर्या च धर्मनिरता धर्मज्ञा धर्मवादिनी ।
 अरोगा चापि कौशल्या माता रामस्य धीमतः । 8 ॥
 कश्चित्सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या ।
 शत्रुघ्नस्य च वीरस्य चरोगा चापि मध्यमा । 9 ॥

crores are for the king, and those to the value of ten for thy uncle." Having
 accepted all the presents, *Bhuruta*, congratulated by his friends, entertaining
 the messengers with all they could desire, said to them ; "Is my father, king
Dusha-rutha well ? Is he happy ? Are *Rama*, and the magnanimous *Luk-*
shmuna well ? Is the excellent and pious *Koushulya*, delighting in rec-
 titude, acquainted with the nature of virtue, in good health—the mother
 of the wise *Rama* ? the pious *Soomitra*, the mother of *Lukshmuna*, and
Shatrughna ? Is the second of my father's queens well—*Kikeyee*, my

आत्मकामा सदा चण्डी क्रोधना प्राशमानिनी ।
 अरोगा चापि मे माता कैकेयी किमुवाच ह । 10 ॥
 एवमुक्त्वास्तु ते दूता भरतेन महात्मना ।
 ऊचुः सम्प्रश्रितं वाक्यमिदन्तं भरतन्तदा । 11 ॥
 कुशलास्ते नरव्याघ्र येषां कुशलमिच्छसि ।
 श्रीश्च त्वां वृणुते यदा युज्यताञ्चापि ते रथः । 12 ॥
 भरतश्चापि तान् दूतानेवमुक्त्वा ऽभ्यभाषत ।
 आपृच्छेयं महाराजं दूताः सन्दरयन्ति मां । 13 ॥
 एवमुक्त्वा तु तान्दूतान् भरतः पार्थिवात्मजः ।
 दूतैः सञ्चोदितो वाक्यं मातामहमुवाच ह । 14 ॥

mother ; steady to her interest, constantly angry, irascible, accounting her-
 self wise ? What message has she sent ? The messengers, thus addressed
 by the magnanimous *Bhuruta*, answered him in a few words : “ O great
 one ! all are well whose welfare thou desirest : the goddess inhabiting the
 lotos is partial to thee ; speedily yoke the horses to thy chariot.” Thus ad-
 dressed, *Bhuruta* said to the messengers, “ I will inform the great king that
 the messengers are hastening me away.” Having spoken with the mes-
 sengers, the wise *Bhuruta*, urged by them, spake thus to his grand-
 father. “ O king, urged by these messengers, I wish to return to my father :

राजन् पितुर्गमिष्यामि सकाशं दूतचोदितः ।
 पुनरप्यहमेष्यामि यदा मे त्वं स्मरिष्यसि । 15 ॥
 भरतेनेवमुक्तास्तु नृपो मातामहस्तदा ।
 तमुवाच शुभं वाक्यं शिरस्याब्राय राघवं । 16 ॥
 गच्छ तातानुजाने त्वां कैकेयी सुप्रजास्त्वया ।
 मातरं कुशलं ब्रूयाः पितरञ्च परन्तप । 17 ॥
 पुरोहितञ्च कुशलं ये चान्ये द्विजसत्तमाः ।
 तौ च तात महेश्वासौ भ्रातरौ रामलक्ष्मणौ । 18 ॥
 तस्मै हस्त्युत्तमांश्चित्रान्कम्बलान्जिनानि च ।
 सत्कृत्य कैकेयो राजा भरताय ददौ धनं । 19 ॥

I will return again when thou shalt call for me."—The king, his grand-
 father, replying to *Bhuruta*, kissed the head of this descendant of *Rughoo*,
 and thus addressed him: "Go, O beloved, the terror of thine enemies, at
 my command. In thee is *Kikeyee* blessed with an excellent son: speak
 peace to thy mother, and thy father: salute also the priest, and the other
 excellent twice-born; and the two great archers, thy brothers, *Rama* and
Lukshmuna." King *Kekuya* then, with great respect, gave to *Bhuruta* excel-
 lent elephants, variegated woollen cloths, deer skins, and other presents: he

addressed by
Bharata

अन्तःपुरेति समृद्धान् व्याघ्रवीर्यबलोपमान् ।

दंष्ट्रायुधान् महाकायान् शुनश्चोपायनं ददौ । 20 ॥

रुक्मनिष्कसहस्रे द्वे षोडशाश्च शतानि च ।

सत्कृत्य केकयीपुत्रं केकयेऽधनमादिशत् । 21 ॥

यदा मात्यान्भिप्रेतान् विश्वास्यांश्च गुणान्वितान् ।

ददावश्वपतिः शीघ्रं भरतायानुयायिनः । 22 ॥

ऐरावतानैन्द्रशिराव्रागान् वै प्रियदर्शनान् ।

खरान् शीघ्रान् सुसंयुक्तान्मातुलोऽस्मै धनं ददौ । 23 ॥

स दत्तं केकयेन्द्रेण धनं तन्नाभ्यनन्दत ।

भरतः केकयीपुत्रेऽप्यगमत्वरया तदा । 24 ॥

also gave him as a present, certain large dogs, brought up in the inner apartments, strong and ferocious as tigers, and well armed with teeth. Two thousand six hundred niskas¹ of gold did Kekuya also, with great affection, give to the son of Kikeyee. Ushwu-puti,² the wise, also gave him chosen counsellors, trusty and accomplished, to attend him, and his uncle gave him a number of Ira-vuta³ and Indra-sihra⁴ elephants, together with swift asses, laden with wealth. At the view of the wealth given him by the sovereign of Kekuya, the hero was nothing elated. The son of Kikeyee now speedily departed, his mind filled with ominous presages through his dream,

1 A niska is a certain weight of gold ; it also means an ornament for the neck. 2 Kekuya.

3 According to some produced on the mountain Ira-vuta : according to others, descended from Indra's elephant. 4 A country famous for elephants.

बभूव ह्यस्य हृदये चिन्ता सुमहती तदा ।
 त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात् । 25 ॥
 स स्ववेश्माभ्यतिक्रम्य नरनागाश्वसकुलं ।
 प्रपेदे सुमहत् श्रीमान्राजमार्गमनुत्तमं । 26 ॥
 अभ्यतीत्य ततोऽपश्यदन्तःपुरमनुत्तमं ।
 ततस्तद्भरतः श्रीमान्नाविवेशानिवारितः । 27 ॥
 स मातामहमाप्यक्य मातुलञ्च युधजितं ।
 रथमारुह्य भरतः शत्रुघ्नसहितो ययौ । 28 ॥
 रथान्मण्डलचक्रांश्च योजयित्वा परं शतं ।
 उष्मगोऽश्वखरैर्भृत्या भरतं यान्तमन्वयुः । 29 ॥

and the haste of the messengers. The illustrious one, surrounded by men, elephants, and horses, having left his own apartments, came into the high road : and seeing the inner apartments, entered them freely. Having asked (leave) of his grandfather, and his uncle Yoodhajita, he, mounting the chariot with Shutrughna, departed. The horses yoked to the full-wheeled chariot, were followed by hundreds of camels, kine, asses, and servants. Escorted by an army, and attended by the courtiers of his father, Bhuruta,

बलेन गुप्ते भरतो महात्मा सहाय्यकस्यात्मसमैरमात्यैः ।
 आदाय शत्रुघ्नमपेतशत्रुर्गृहाद्यैौ सिद्ध इवेन्द्रलोकात् । ३० ॥
 इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे भरतप्रयाणे नाम
 चतुःपञ्चाशत्तमः सर्गः ॥

taking with him Shutrughna, went from his house, fearless of enemies, as one
 who is perfected, goes to the residence of Indra.

End of the fifty-fourth Section.

सः प्राञ्जलो राजगृहादभिनिर्गम्य वीर्यवान् ।
 ततः सुदामां द्युतिमान् सन्तीर्ष्यवेद्य तां नदीं । १ ॥
 ह्लादिनीं दूरपाराञ्च प्रत्यक्स्रोतस्तरङ्गिनीं ।
 शतद्रुमतरङ्गोमान्दीमिच्छाकुनन्दनः । २ ॥
 ऐलधाने नदीं तीर्त्वा प्राप्य चापरपर्वतान् ।
 शिलामाकुर्वतीं तीर्त्वा आग्नेयं शल्यकर्त्तनं । ३ ॥
 सत्यसन्धः शुचिर्भूत्वा प्रेक्षमाणः शिलावह्नां ।
 अग्रात्स महाशैलान् वनं चित्ररथम्रति । ४ ॥

SECTION LV.

The hero turning his face eastward, departed from the king's palace, and crossing the river *Soodama*, and the wide *Hladinee*, a river flowing eastward, the joy of *Ikshwakoo's* race then passed the river *Shuta-droo*. Having crossed the river at *Iludhana*, and arrived at the town of *Upura-purvuta*,¹ he also crossed the rivers *Shila* and *Akoorvutee*, and passed by *Agneya* and the *Shulyakurtu na*, The upright one, purified, beholding the *Shilawaha*, ascended the mountains near the forest *Chitra-rutha*, their confluence passing

¹ The name of the river is *Iludhana*, being derived from that of the place.

सरस्वतीञ्च गङ्गाञ्च युग्मेन प्रतिपद्य च ।
 उत्तरान्वीरमत्स्यानां भारुणं प्राविशद्वनं । 5 ॥
 वेगिनीञ्च कुलिङ्गाख्यां ह्लादिनीं पर्वतावृतां ।
 यमुनां प्राप्य सन्तीर्णा बलमाश्वासयत्तदा । 6 ॥
 शीतोक्त्वा तु गात्राणि क्लान्तानाश्वास्य वाजिनः ।
 तत्र स्नात्वा च पीत्वा च प्रायादादाय चोदकं । 7 ॥
 राजपुत्रो महारण्यमनभीक्ष्णोपसेवितं ।
 भद्रो भद्रेण यानेन मारुतः खमिवात्ययात् । 8 ॥
 भागीरथीं दुष्प्रतरां सौऽशुधाने महानदीं ।
 उपायाद्राघवस्तूष्णं प्राग्वटे विष्णुते पुरे । 9 ॥

confluence of the *Suruswutee* and *Gunga*, went through the regions north of
 the countries of *Veerumutsya*, and entered the forest of *Bharoonda*. At
 length arriving at the swift, the joy-inspiring river called *Koolinga*, which
 is concealed by the mountains, he crossed the *Yumoona*, and gave repose
 to his army. Having there cooled their bodies, refreshed their weary
 horses, bathed, and drank, they, taking water with them, went forward.
 The prince on his excellent vehicle passed through this great and unfre-
 quented forest, as the god of the wind passes through the air, and seeing soon
 that *Bhageeruthee* was very difficult to be crossed at *Unshoodhana*, the
 of *Rughoo* went on to the town called *Pragvata*. Having crossed there,

स गङ्गां प्राग्बटे तीर्त्वा समायात्कुटिकोष्ठकां ।
 सबलस्तां स तीर्त्वा च समगाद्धर्मवर्द्धनं । 10 ॥
 तोरणं दक्षिणाद्धेन जम्बुप्रस्थं समागमत् ।
 वरूथञ्च ययौ रम्यं ग्रामं दशरथात्मजः । 11 ॥
 तत्र रम्ये वने वासं कृत्वासौ प्राञ्जुलो ययौ ।
 उद्यानमुज्जिहानायाः प्रियका यत्र पादपाः । 12 ॥
 शालांस्तु प्रियकान् प्राप्य शीघ्रानास्थाय वाजिनः ।
 अनुचाप्याथ भरतो वाहिनीं त्वरितो ययौ । 13 ॥

the hero went on to the Kooti-koshtuka ; and with his army crossing it went
 on to Dhurma-vurdhuna, going on the south side of Toruna till he at length
 arrived at Jumboo-prustha. The son of Dusha-rutha went thence to the
 pleasant village of Vurootha, and having lodged there in a delightful wood,
 he departed eastward to the garden of Oojjihana, filled with priyuka¹ trees.
 Arriving at the groves of the sala² and priyuka trees, Bhuruta placed the
 horses there, and giving orders to the troops, went on with haste, resting at

1 Nauclea orientalis. 2 Shorea robusta.

वासं कृत्वा सर्वतोर्थे तीर्त्वा चोत्तरगां नदीं ।
 अन्या नदीषु विविधैः पार्वतोयैस्तुरङ्गमैः । 14 ॥
 हस्तिप्रकृमासाद्य कुटिकामत्यवर्त्तत ।
 ततार च नरव्याघ्रो लोहित्ये स कपीवतीं । 15 ॥
 एकशाले स्थानुमतीं विनते गोमतीं नदीं ।
 कुलिङ्गनगरे चापि प्राप्य शालवनन्तदा ।
 भरतः क्षिप्रमागच्छत्सुपरिश्रान्तवाहनः । 16 ॥
 वनञ्च समतीत्याशु शर्वर्यामरुणोदये ।
 अपोध्यां मनुना रात्रा निर्मितां स ददर्श ह ।
 तां पुरीं पुरुषव्यान्नः सप्तरात्रोचितः पथि । 17 ॥

Surva-teertha ; and having crossed the river where it runs northwards
 and other smaller rivers, by means of horses bred on the mountains, speedily
 arrived at *Husti-prishthuka*, and passed over the *Kootika*. The chief of men
 then passed the *Kupeevutee*, at *Lohitya*, and crossed the *Sthanoo-mutee* at
Eka-shala, and the *Gomutee* at *Vinuta*. Then coming to the town of *Koo-*
linga near the forest of *sala* trees, his beasts completely tired, *Bhuruta*, in the
 night, passed through the forest, and at the dawn beheld *Uyodhya*, built by
 king *Munoo*. The chief of men who had passed seven nights on the road,
 seeing the city *Uyodhya* before him, said to the charioteer, " O charioteer,

अयोध्यामग्रतो दृष्ट्वा सारथिञ्चेदमब्रवीत् ।
 एषा नातिप्रतीता मे पुण्योद्याना यशस्विनी ।
 अयोध्या दृश्यते दूरात्सारथे पाण्डुमृत्तिका । 18 ॥
 यज्वभिर्गुणसम्पन्नैर्ब्राह्मणैर्वेदपारगैः ।
 भूयिष्ठमृद्धैराकीर्णैराजर्षिवरपालिता ।
 अयोध्यायां पुरा शब्दे जायते तुमुलो महान् । 19 ॥
 समन्तान्नरनारीणां तमद्य न शृणोम्यहं ।
 उद्यानानि हि सायाह्ने क्रीडित्वापरतैर्नरैः । 20 ॥
 समन्तात्परिधावद्भिः प्रकाशन्ते ममान्यथा ।
 तान्यद्यानुदन्तीव परित्यक्तानि कामिभिः । 21 ॥

this is *Uyodhya*, which in me excites no pleasure; it appears at a small distance, distinguished by the redness of its soil, filled with priests endued with every good quality—with brahmans learned in the *veda*—with opulent citizens—and nourished by a royal sage. Formerly in the city of *Uyodhya* a great noise of men and women was constantly heard, like that of conflicting armies; this I do not hear to-day. The gardens which, in the evening, were frequented on every side by men running about, and sporting in every direction, now appear different to me; they seem to weep as if deserted by the votaries of pleasure. The city, O charioteer, appears

अरण्यभूतेव पुरी सारथे प्रतिभाति मां ।
 न ह्यत्र यानैर्दृश्यन्ते न गजैर्न च वाजिभिः । २२ ॥
 निर्घान्तो वाभिघान्तो वा नरमुखा यथा पुरा ।
 उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च । २३ ॥
 जनानां रतिसंयोगे ह्यत्यन्तगुणवन्ति च ।
 तान्येतान्यद्य पश्यामि निरानन्दानि सर्वशः ।
 सस्तपस्रैरनुपथं विक्रोशद्गिरिव द्रुमैः । ॥
 नाद्यापि श्रूयते शब्दे मत्तानां मृगवक्षिणां । २४ ॥
 सुरक्तां मधुरां वाणीं कलं व्याहरतां वज्र ।
 चन्दनागुरुसंयुक्ता धूपः सम्मर्दिताः तुलः । २५ ॥

to me like a wilderness ; the great men are not seen as formerly going and coming in vehicles, on elephants, and horses. The gardens which, abounding with gratification, (of various kinds) seemed to rejoice at the visits of the cheerful inhabitants, and of those who were in love—these very gardens, I perceive, entirely joyless, the leaves fallen on the walks, and the trees, as though they were in mourning. To-day I hear not the voice of the glad beasts and birds, variously uttering their shrill and pleasing sounds. Why do not the pleasant zephyrs, perfumed with sandal wood and aloes, and impregnated with incense, blow to-day as formerly ? Why

प्रवाति पवनः श्रीमान् किन्नु नाय यथा पुरा ।
 भेरीमृदङ्गवीणानां कोणसंघटितः पुनः । 26 ॥
 किमयं शब्दे विरतः सदा दीनगतिः पुरा ।
 अनिष्टानि च पापानि पश्यामि विविधानि च । 27 ॥
 निमित्तान्यमनेशानि तेन सीदति मे मनः ।
 सर्वं वा कुशलं न स्यात्सर्वथा मम वन्धुषु ।
 तथा ह्यसति सम्प्रेहे हृदयं सीदतीव मे । 28 ॥
 विषमः आन्तहृदयस्त्रस्तः संलुलितेन्द्रियः ।
 भरतः प्रविवेश पुरीमिक्ष्वाकुपालितां । 29 ॥
 द्वारेण वैजयन्तेन प्राविशच्छ्रान्तबाहनः ।
 द्वास्त्येहत्याय विजयं पृष्ठस्तैः सहितो ययौ । 30 ॥

is not the sound of the drum heard ? and that of the tabor, and the lute struck
 with the quill ? Formerly the condition of the city was always the reverse of
 wretchedness. I see portentous tokens and signs, at which my mind sinks
 —things cannot be completely prosperous—all cannot be well among my
 friends—through these forebodings, my heart even sinks within me.” Bhu-
 ruta thus agitated, filled with fear, entered the city, nourished by the race of
 Ikshwakoo. He entered at the Vijayunta gate, with his weary beasts ; and

स त्वनेकाग्रहृदयो दास्यं प्रत्यर्च्य तं जनं ।

सूतमश्वपतेः क्लान्तमब्रवीत्तत्र राघवः । ३१ ॥

किमहं त्वरयानीतः कारणेन विनानघ ।

अशुभाशङ्कि हृदयं शीतञ्च पततीव मे । ३२ ॥

श्रुता नो यादृशाः पूर्वं नृपतीनां विनाशने ।

आकारांस्तानहं सर्वानिह पश्यामि सारथे । ॥

सम्मार्जनविहीनानि पश्याण्युपलक्षये । ३३ ॥

असंयतकवाटानि श्रिविहीनानि सर्वशः ।

वलिकर्मविहीनानि धूपसम्मोदनेन च । ३४ ॥

the people, who were sitting there, enquiring his welfare, and rising to salute him, he went on with them. The descendant of Rughoo, his heart drawn various ways, returned the compliment to those in the gate; and then said to the weary charioteer of *Ushwaputi*, "Hast thou, O charioteer, brought me in such haste without any reason? My heart is full of painful fear and my mind is overwhelmed with apprehension. What I have formerly heard as portending the death of kings—all those appearances, O charioteer, I behold here. I see the houses of my relations not cleansed, the doors open, destitute of all signs of enjoyment, without sacrifices, and unperfumed by in-

अनाश्रितकुटुम्बानि प्रभाहीनजनानि च ।
 अलक्ष्मीकाणि पश्यामि कुटुम्बिभवनान्यहं । 35 ॥
 अपेतमात्मशोभानि असंमृष्टाजिराणि च ।
 देवागाराणि शून्यानि न भान्तीह यथा पुरा । 36 ॥
 देवतार्चाः प्रविद्धाश्च यज्ञगोष्ठास्तथैव च ।
 माल्याघणेषु राजन्ते नाद्य पण्यानि वा तथा ।
 दृश्यन्ते वणिजो ऽप्यद्य न यथा पूर्वमत्र वै । 37 ॥
 ध्यानसन्निमग्नहृदया नष्टव्यापारयन्त्रिताः ।
 देवायतनचैत्येषु दीनाः पक्षिगणास्तथा । 38 ॥

cense, filled with my fasting relations, and by people bereft of all cheer-
 fulness. The temples of the gods empty, destitute of their glory, their
 courts unswept, do not appear as formerly. The neglected images of the
 gods, the places where sacrifices are made, and the shops where garlands
 are sold, do not to-day appear in their former state; nor do the bankers and
 merchants appear to-day as they did heretofore; their hearts appear absorb-
 ed in pensive meditation, as though pained at the stagnation of trade.
 The birds inhabiting the temples, and the sacred groves appear in like

मलिनश्चाश्रुपूर्णाक्षं दीनं ध्यानपरं कृशं ।

सस्त्रीपुंसञ्च पश्यामि जनमुत्कण्ठितं पुरे । 39 ॥

इत्येतमुक्त्वा भरतः सूतं तं दीनमानसः ।

तान्यनिष्ठान्ययोध्यायां प्रेक्ष्य राजगृहं ययौ । 40 ॥

तां शून्यमृक्काटकेष्वपसरथ्यां रजोऽरुणद्वारकवाटयन्त्रां ।

दृष्ट्वा पुरीमिन्द्रपुरीप्रकाशां दुःखेन सम्प्लूतरो बभूव । 41 ॥

बहूनि पश्यन्मनसोऽप्रियाणि यान्यन्यदा नास्य पुरे बभूवुः ।

अवाक्किरा दीनमना न हृद्यः पितुर्महात्मा श्रविवेश वेषम् । 42 ॥

इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतप्रत्यागमनं नाम
षष्ठ्यष्टाशततमः सर्गः ॥

manner wretched. I behold in the city both men and women sad, wretched, their eyes full of tears, absorbed in thought, wasted, and full of distress." Having said this to the charioteer, Bhuruta, with afflicted mind, viewing these inauspicious signs in *Uyodhya*, went to the palace. Seeing the city, formerly vying with that of *Indra*, with its alleys, houses and streets empty, and the doors reddened with dust, he was filled with anguish. Affected by all these painful tokens which had formerly no existence in the city, he, with downcast countenance, wretched and cheerless, entered his father's palace.

End of the fifty-fifth Section.

२

अपश्यंस्तु ततस्तत्र पितरं पितुरालये ।
 जगाम भरते! द्रष्टुं मातरं मातुरालये । १ ॥
 अनुप्राप्तुं तं दृष्ट्वा कैकेयी प्रोषितं सुतं ।
 उत्पणत तदा हृष्टा त्यक्त्वा सौवर्णमासनं । २ ॥
 स प्रविश्यैव धर्मात्मा स्वं गृहं श्रीविवर्जितं ।
 भरतः प्रतिजग्राह जनन्याश्चरणौ शुभौ । ३ ॥
 तं मूर्द्ध्नि समुपब्राय परिष्वज्य यशस्विनं ।
 अङ्गे भरतमारोप्य प्रष्टुं समुपचक्रमे । ४ ॥

SECTION LVI.

Not seeing his father in his palace, he went to his mother's apartments to visit her. Kikeyee seeing her son returned, who had been so long absent, arose with glad heart from her golden seat. The magnanimous Bhuruta having entered his mother's apartment, divested of its glory, laid hold of the beauteous feet of his mother, who, kissing his head, and embracing the renowned one, clasped him to her bosom, and began to enquire : " How

अद्य ते कतिचिद्रात्र्यश्च्युतस्यार्घ्यकवेषमनः ।
 अपि नाध्वश्मः शीघ्रं रथेनापततस्तव ।
 आर्घ्यकस्ते सुकुशली युधाजिन्मातुलस्तव । ५ ॥
 प्रयासाच्च सुखं पुत्र सर्वं मे वक्रमर्हसि ।
 एवं पृच्छस्तुकैकेया प्रियं पार्थिवनन्दनः ।
 आचष्टे भरतः सर्वं मात्रे राजीवलोचनः । ६ ॥
 अद्य मे सप्तमी रात्रिश्च्युतस्यार्घ्यकवेषमनः ।
 आम्नायाः कुशली तातो युधाजिन्मातुलस्तव मे । ७ ॥
 यन्मे धनञ्च रत्नञ्च ददौ राजा परन्तपः ।
 परिश्रान्तं पथ्यभवत्ततो ऽहं पूर्वमागतः । ८ ॥

many nights hast thou left thy grandfather's house ? Thy coming with such
 haste in the chariot must have occasioned great fatigue. Is thy grandfather
 in health and prosperity ? Is thy uncle Yoodhajit well ? Tell me, O son, all
 the pleasures thou hast enjoyed in thy visit." The prince, the lotos-eyed
 Bhuruta, thus questioned by Kikeyee, began to reply to his mother : "This
 is the seventh night since I left my grandfather's house ; my mother's father,
 and my uncle Yoodhajit, are well. The wealth and jewels which the subduer
 of his foes has given to me, are on the road ; the beasts being weary, I came

राजवाक्यहरेर्दत्तेस्त्वर्यमाणोऽहमागतः ।
 यदहं प्रष्टुमिच्छामि तदस्ते वक्तुमर्हसि । 9 ॥
 शून्योऽयं शयनीयस्ते पर्यङ्को हेमभूषितः ।
 न चायमिच्छाकजः प्रहृष्टः प्रतिभाति मे । 10 ॥
 राजा भवति भूयिष्ठमिहान्नाया निवेशने ।
 तमहं नाद्य पश्यामि द्रष्टुमिच्छन्निहागतः । 11 ॥
 पितुर्गृहीणो पादौ च तं ममाख्याहि पृच्छतः ।
 आहोसिदम्ब ज्येष्ठायाः कौशल्याया निवेशने ।
 तत्प्रत्युवाच कैकेयी प्रियवद्वेऽरमप्रियं । 12 ॥

on before. O mother! hastened by the messengers bearing the king's commands, I am now arrived: now declare to me what I wish to ask. This, thy couch, adorned with gold, appears empty; nor does the family of *Ikshwakoo* wear the face of cheerfulness. As the king principally resides in the house of my mother, I hasted hither to see him; but I do not to-day behold him: I will embrace the feet of my father; inform me, thus urgent, where he is. Is he at the house of my chief mother *Koushalya*?" *Kikeyee* answered him as yet ignorant of what had taken place, by thus relating to him the unwelcome

अजानन्तं प्रजानन्ती राज्यलोभेन मोहिता ।
 या गतिः सर्वभूतानां ताकृतिन्ते पिता ततः ।
 राजा महात्मा तेजस्वी यायजूकः सताकृतिः । 13 ॥
 तच्छ्रुत्वा भरतो वाक्यं धर्माभिजनवाञ्छुचिः ।
 पपात सहसा भूभो पितृशोकबलादितः । 14 ॥
 हा हतोऽस्मीति कृपणं दीनाम्वाचमुदीरयन् ।
 निपपात महावाङ्मवाहं विक्षिप्य वीर्यवान् । 15 ॥
 ततः शोकेन सम्मिश्रः पितुर्मरणदुःखितः ।
 विललाष महातेजः भ्रान्ताकुलितचेतनः । 16 ॥

event, as if it had been grateful news : "That which is the lot of all creatures, has befallen thy father, the magnanimous monarch, renowned, devoted to religion, the asylum of the good." Hearing this, the pious and pure Bhuruta instantly fell to the ground through grief for his father, exclaiming, "Ah! I am destroyed! Wretched, miserable me!" Torn with grief, the valiant one, throwing up his arms, fell on the floor, and thus lamented his father's death, his mind being overwhelmed with sorrow : "This pleasant couch of my fa-

1 I shall die.

एतत्सुहृच्चिरं भाति पितुर्मे शयनं पुरा ।
 शशिनेवामलं रात्रौ गगणं तोयदात्यये ।
 तदिदं न विभात्यद्य विहीनं तेन धीमता । 17 ॥
 योमेव शशिना हीनं शुष्काण्ड इव सागरः ।
 बाष्पमुत्सृज्य कण्ठेन स्वात्मना परिपीडितः । 18 ॥
 प्रच्छाद्य वदनं श्रीमद्वस्त्रेण जयताम्वरः ।
 तमार्त्तं देवसङ्काशं समीक्ष्य पतितं भुवि । 19 ॥
 निवृत्तमिव शालस्य स्कन्दं परशुना वने ।
 माता मातङ्गसङ्काशं चन्द्रार्क्सदृशं सुतं । 20 ॥

ther, formerly appeared like the moon illuminating a clear sky after the rainy season is past. Now, deprived of that great one, it appears like the sky when the moon is obscured by thick darkness ; or the sea with its waters dried up." Bitterly weeping, pained even to the soul, the chief of conquerors, covering his face with his garment, thus lamented. His mother viewing her godlike son in anguish, fallen to the ground, like a shalu¹ tree felled in the forest ; and raising him, in might resembling an elephant, in beauty the moon, and in lustre the sun, spoke thus to the afflicted one : "O prince, most renowned ! Rise, arise ! Why liest thou prostrate ? The pious, who like thee, are honored

1 Shorea robusta.

उत्थापयित्वा शोकार्तं वचनञ्चेदमब्रवीत् ।

उत्तिष्ठोत्तिष्ठ किं शोघे राजपुत्र महायशः ।

त्वद्धिधः नहि शोचन्ति सन्तः सदसि सम्मताः । 21 ॥

दानयज्ञाधिकारा हि शीलश्रुतितपोऽनुगा ।

बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे । 22 ॥

स हृदिन्वा विरं कालं भूमौ परिविवृत्य च ।

जननीं प्रत्युवाचेदं शोकैर्लज्जभिरावृतः । 23 ॥

अभिषेक्ष्यति रामन्तु राजा यज्ञं नु यक्ष्यते ।

इत्थहं कृतसङ्कल्पो हृष्टो यात्रामयाचिषं ।

तदिदं ह्यन्यथाभूतं व्यवदीर्णं मनो मम । 24 ॥

in the assembly, should not be affected with grief: gifts and sacrifices are the proper employment of those who like thee are devoted to virtue, the vedas, and sacred austerities. O wise one, thy understanding is clear as the orb of the sun." He, having wept a long time, wallowing on the ground, filled with sorrow, thus replied to his mother: "Concluding in my mind that the king would install Rama, and perform a sacrifice, I with joy asked leave to return. The melancholy reverse which I now behold rends my heart, deprived thus of the sight of my father, devoted to the happiness

पितरं यो न पश्यामि नित्यं प्रियहिते रतं ।
 अत्र केनात्मागाद्राजा व्याधिना मर्धनागते । 25 ॥
 धन्या रामादयः सर्वे येः पिता संस्कृतः स्वयं ।
 न नूनं मां महाराजः प्राप्तं जानाति कीर्त्तिमान् । 26 ॥
 उपजिज्ञे तु मां मर्द्धि तातः सन्नम्य सत्वरं ।
 क्व स पाणिः सुखस्पर्शस्तत्स्यास्तिष्ठकर्मणः । 27 ॥
 यो हि मां रजसा भ्रस्तमभीक्ष्णं परिमार्ज्जति ।
 यो मे भ्राता पिता बन्धुर्यस्य दासो ऽसि सम्मतः । 28 ॥
 तस्य मां शीघ्रमाख्याहि रामस्यास्तिष्ठकर्मणः ।
 पिता हि भवति ज्येष्ठो धर्ममार्ग्यस्य जानतः ।
 तस्य पादौ गृहीष्यामि स हि दानीं गतिर्मम । 29 ॥

of those he loved. O mother, by what disease did the king depart, in my absence? Happy are Ramā and the others by whom the funeral rites of my father were performed ! If the great and renowned king, my father, knew of my return, would he not kiss me, gently bowing his head? Where is that soft hand of my father, never hardened by labor, which constantly cleansed my face from dust? Speedily inform me of the indefatigable Ramā, my brother, my father, my friend, whose willing servant I am. He, my elder brother, is now become my father. The feet of that excellent one acquainted with virtue, I will embrace: he, possessing the knowledge and

धर्मविद्धर्मशीलश्च महाभागे दृढव्रतः ।

आर्ये किमब्रवीद्राजा पिता मे सत्यविक्रमः । 30 ॥

पश्चिमं साधु सन्देशमिच्छामि श्रोतुमात्मनः ।

इति पृष्ट्वा यथा तत्त्वं कैवेयी वाक्यमब्रवीत् । 31 ॥

रामेति राजा विलपन् हा सीते लक्ष्मणेति च ।

स महात्मा परं लोकं गतो गतिमताम्वरः । 32 ॥

इति मां पश्चिमां वाचं व्याजहार पिता तव ।

कालधर्मपरिक्षिप्तः पाशैरिव महागजः । 33 ॥

सिद्धार्थास्तु नरा राममागतं सह सीतया ।

लक्ष्मणश्च महाबाहुं द्रक्ष्यन्ति पुनरागतं । 34 ॥

the love of virtue, that happy one, steadily pious, is now my asylum. O excellent one, what did the king my father, the truly valiant, say ? I desire to hear the last advice of my parent respecting me." Kikeyee, asked thus particularly, replied : "The magnanimous king, who has obtained supreme felicity, lamenting, " Oh ! Rama ! Oh ! Lukshmuna !" departed to heaven, Thy father, who is released from all the duties of time, as a mighty elephant from his cord, spoke these last words to me : " Men who shall have obtained the supreme object of their lives, shall behold Rama returning with Seeta, and the valiant Lukshmuna also returning again." Having heard this, Bhuruta was deject-

तच्छ्रुत्वा विषसादैवं द्वितीयाप्रियशंसनात् ।
 विषसावदने भूत्वा भूयः पप्रच्छ मातरं । ॥
 क्व चेदानीं स धर्मात्मा कौशल्यानन्दवर्द्धनः । ३५ ॥
 लक्ष्मणेन सह भ्रात्रा सीतया च समागतः ।
 तथा पृष्ट्वा यथान्यायमाख्यातुमुपचक्रमे । ३६ ॥
 मातास्य युगपद्वाक्यं विप्रियं प्रियशंसया ।
 स हि राजसुतः पुत्र चौरवासा महावनं ।
 दण्डकान् सह वैदेह्या लक्ष्मणानुचरो गतः ।
 तच्छ्रुत्वा भरतस्ततो भ्रातुश्चारित्रशक्त्या । ३७ ॥
 स्वस्य वंशस्य माहात्म्यात्प्रयुं समुपचक्रमे ।
 कश्चिन्न ब्राह्मणधनं हृतं रामेण कस्यचित् । ३८ ॥

ted at this sad and unpleasant intelligence, and with a downcast countenance,
 asked his mother : " Where is that pious one, the increaser of Koushulya's
 joy, gone, with Seeta and his brother Lukshmuna ?" She, thus asked, began
 to relate in order what had occurred : his mother, supposing it to be wel-
 come news, thus related the unlovely story : " That prince, O son, having
 undertaken a long residence in the forest, is gone with Videhee to the wil-
 derness of Dunduka ; and Lukshmuna has followed him." Hearing this,
 Bhuruta, greatly alarmed at this account of his brother, and concerned for the
 glory of his family, began to enquire : " What ! has the wealth of any brah-
 man been taken away by Rama ? Has any poor man, worthy and innocent,

कचिन्नाष्टो दरिद्रो वा तेनापापो विहिंसितः ।

कचिन्न परदारान्वा राजपुत्रो ऽभिमन्यते ।

कस्मात्स दण्डकारण्ये भूणहेव विवासितः । 39 ॥

अथास्य चपला माता तत् स्वकर्म यथायथं ।

तेनैव स्त्रीस्वभावेन व्याहर्त्तुमुपचक्रमे । 40 ॥

एवमुक्त्वा तु कैकेयी भरतेन महात्मना ।

उवाच वचनं हृष्टा वृथापण्डितमानीनी । 41 ॥

न ब्राह्मणधनं किञ्चिद्धृतं रामेण कस्यचित् ।

कचिन्नाष्टो दरिद्रो वा तेनापापो विहिंसितः ।

न रामः परदारांश्च चक्षुर्भ्यामपि पश्यति । 42 ॥

been injured by him? or has the prince fixed his mind upon some other man's wife? For what reason is he exiled to the wilderness of Dunduka, like one who has killed a brahman, learned in the vedas?" Then his fickle mother began to relate her own actions, the fruit of that female disposition, even as they occurred—thus addressed by the magnanimous Bhuruta. Kikeeyee, pleased, and vainly esteeming herself able and wise, replied, "No wealth of any brahman has been taken away by Rama; nor has any poor man, guiltless and worthy, been injured by him: neither has Rama ever looked

मया तु पुत्रं श्रुत्वा रामस्येहाभिषेचनं ।
 याचितस्ते पिता राज्यं रामस्य च विवासनं ।
 स स्ववृत्तिं समाधाय पिता ते तत्तथाकरोत् । 43 ॥
 रामस्तु सहसौमित्रिः प्रेषितः सह सीतया ।
 तमपश्यन् प्रियं पुत्रं महीपालो महायशाः ।
 पुत्रशोकपरिच्युतः पञ्चत्वमुपपेदिवान् । 44 ॥
 त्वया त्विदानीं धर्मज्ञ राजत्वमवलम्ब्यतां ।
 त्वत्कृते हि मया सर्वमिदमेवम्विधं कृतं । 45 ॥
 मा शोकं मा च सन्तापं धैर्यमाश्रय पुत्रक ।
 त्वदधीना हि नगरी राज्यञ्चैतदनामयं । 46 ॥

upon another's wife. Having heard of the purposed instalment of Rama,
 O son, thy father was requested by me to give the kingdom to thee, and to
 exile Rama. Thy father, who had formerly made me a promise, did accord-
 ing to my request, and exiled Rama, attended by Seeta and the son of Soo-
 mitra. The nourisher of the world, the most renowned one, not seeing
 his beloved son, has resigned his breath, overcome with grief. O son, ac-
 quainted with virtue, royalty is now to be sustained by thee. For thy sake
 have I effected all this : O my dear son, this is not a time to grieve, or to
 afflict thyself ; restrain thy sorrow ; this city and this kingdom are now thy

तत्पुत्रं शोचं विधिना विधिशैर्वाशिष्ठमुखैः सहितैर्द्विजेन्द्रैः ।

सकल्प्य राजानमदीनसत्त्वमात्मानमुर्व्यामभिषेचयस्व । 47 ॥

इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतवाक्ये कैकेयीवाक्यं
नाम षट्षष्टाशतमः सर्गः ॥

quiet possession. Having performed, O son, the obsequies of the powerful sovereign, be quickly installed in the kingdom according to the ordinance, by Vushishtha and the chiefs of the brahmans."

End of the fifty-sixth Section.

श्रुत्वा तु सः पितुर्वृत्तं भ्रातरौ च विवासितौ ।
 भरतो दुःखसन्तप्त इदम्वचनमब्रवीत् । १ ॥
 किन्नु कार्यं हतस्येह मम राज्येन शोचतः ।
 विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च । २ ॥
 दुःखे मे दुःखमकरेऽर्जुने क्षारमिवाददाः ।
 राजानं प्रेतभावस्थं कृत्वा रामञ्च तापसं । ३ ॥
 कुलस्य त्वमभावाय कालरात्रिरिवागता ।
 अक्षारमणुह्य स्म पिता मे नावबुद्धवान् । ४ ॥

SECTION LVII.

Having heard the fate of his father, and that of his two exiled brethren, *Bhuruta*, deeply afflicted, thus replied : "What will a kingdom avail me, mortally wounded with grief, bereft of my father, and of my brother equal to a parent ? Thou hast added affliction to affliction, as if thou hadst rubbed salt upon my wounds. Thou hast placed the king among departed souls, and the exiled *Rama* among the devotees. Art thou come hither for the extinction of the family, like the night of universal death ? My father, my sovereign,

मृत्युमापदितो राजा त्वया मे पापदर्शिनः ।
 सुखं परित्यक्तं मोहात्कुले ऽस्मिन्कुलपांसनि । 5 ॥
 त्वां प्राप्य हि पिता मे ऽद्य सत्यसत्यो महायशः ।
 तीव्रदुःखाभिसन्तप्तो वृत्तो दशरथो नृपः । 6 ॥
 विनाशितो महाराजः पिता मे धर्मवत्सलः ।
 कस्मात्प्रजितो रामः कस्मादेव वनङ्गतः । 7 ॥
 कौशल्या च सुमित्रा च पुत्रशोकाभिपीडिते ।
 दुष्करं यदि जीवेतां प्राप्य त्वां जननीं मम । 8 ॥
 न त्वर्थापि च धर्मात्मा त्वयि वृत्तिमनुत्तमां ।
 वर्त्तते गुरुवृत्तिज्ञो यथा मातरि वर्त्तते । 9 ॥

who suspected nothing, having embraced burning coals, has met his fate
 through thee ! O thou bent alone on evil ! through thy infatuation, thou
 disgrace of thy race ! is happiness is taken away from this family. Through
 obtaining thee, hath my upright father, the renowned king Dusha-rutha
 given up the ghost, afflicted with the most poignant distress ! Wherefore is my
 father, that most upright sovereign, destroyed ? Wherefore is Rama exiled ?
 Why is he gone to the forest ? It is with difficulty that Koushulya and Soo-
 mitra, fallen into affliction on account of their sons, will survive the disaster.
 That excellent and pious Rama has never acted improperly toward thee.
 As he, viewing thee as entitled to the highest respect, has ever treated thee in a

तथा ज्येष्ठा हि मे माता कौशल्या दीर्घदर्शिनी ।

त्वयि धर्मं समास्थाय भगिन्यामिव वर्त्तते । 10 ॥

तस्याः पुत्रं महात्मानं चीरवल्कलवाससं ।

प्रस्थाप्य वनवासाय कथं पापे न शोचसि । 11 ॥

अपापदर्शिनं शूरं कृतात्मानं यशस्विनं ।

प्रब्राज्य चीरवसनं किन्नु पश्यामि कारणं । 12 ॥

लुब्धाया विदितो मन्ये न ते ऽहं राघवं यथा ।

तथा ह्यनर्थो राज्यार्थं त्वया नीतो महानयं । 13 ॥

अहं हि पुरुषव्याघ्रावपश्यन्नामलक्ष्मणो ।

केन शक्तिप्रभावेण राज्यं रक्षितुमुत्सहे । 14 ॥

manner becoming a mother ; so my eldest mother, the prudent Koushalya, conducting herself with a proper regard to rectitude, has acted towards thee as towards a sister. O wicked woman, who hast sent her son to the forest,—that magnanimous one who has assumed the habit of a devotee ! How is it thou dost not grieve ? What cause didst thou see for exiling that hero, who never even intended evil,—who paid the most obsequious attention (to all):—that famous hero, who has now assumed the habit of an ascetic ! Was it unknown to thee, sunk in covetousness, how much I regard Raghuva, that this great act of injustice has been perpetrated by thee, for the sake of the kingdom ? By what exertion of mine can I govern the kingdom, de-

तं हि नित्यं महाराजो बलवन्तं महौजसं ।
 उपाश्रितो ऽभूद्धर्मात्मा गिरिं मेहं रविर्यथा । 15 ॥
 सो ऽहं कथमिमं भारं महाधूर्यसमुद्धतं ।
 दम्यो धुरमिवासाद्य सहेयं केन वैजसा । 16 ॥
 अथवा मे भवेच्छक्तिर्योगैर्बुद्धिबलेन वा ।
 सकामां न करिष्यामि त्वामहं पुत्रगर्दिनी । 17 ॥
 न मे विकाङ्क्षा जायेत त्यक्तुं त्वां पापनिश्चयां ।
 यदि रामस्य नापेक्षा त्वयि स्यान्मातृवत्सदा । 18 ॥
 उत्पन्ना तु कथं बुद्धिस्तवेयं पापदर्शिनि ।
 साधुचारित्रविभ्रष्टे पूर्वेषां नो विगर्हिता । 19 ॥

prived of Rama and Lukshmuna, the chief of men ? The great and magnanimous king constantly reposed all his confidence in Rama, the valiant and powerful, even as the sun rests on the mountain Meru. How, or by what strength can I, a bullock just broken in, upon whom the weight is fallen, sustain this load, borne hitherto by one so able and experienced ? Or if this power might be obtained by abstraction, or by the force of intellect, I would not put thee in possession of thy wishes, who hast acted so basely towards thy son. I should feel no hesitation in abandoning thee, thus bent on wickedness, did I not know that Rama constantly regards thee as a mother. O thou intent on evil ! fallen from all virtue ! how did this thought arise,

अस्मिन् कुले हि सत्त्वेषां ज्येष्ठो राज्ये ऽभिषिच्यते ।
 अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः । २० ॥
 न हि धर्मे नृशंसे त्वं राजधर्ममवेक्षसे ।
 गतिम्वा न विजानासि राजवृत्तस्य शाश्वतीं । २१ ॥
 सततं राजपुत्रेषु ज्येष्ठो राजाभिषिच्यते ।
 राजामेतत्समं तत्स्यादिद्धाकूणां विशेषतः । २२ ॥
 तेषां धर्मैकरक्षाणांकुलचारित्रशोभिनां ।
 अद्य चारित्रशौण्डेय्यं त्वां प्राप्य विनिवर्तितं । २३ ॥
 तवापि सुमहाभागे जनेन्द्रकुलपूर्वके ।
 बुद्धिमोहः कथमयं सम्भूतस्त्वयि गर्हितः । २४ ॥

abominated by all our predecessors? In this family the eldest brother is
 constantly installed in the kingdom, and the other brethren submit to him.
 Thou enemy to all right! dost thou disregard the duty of a king? or dost
 thou despise the perennial fruits of regal virtue? The eldest among the
 sons of a king is ever anointed sovereign: this is the case among all kings, but
 particularly among those of the race of *Ikshwakoo*. That generous pride
 which was nourished by all our race, intent on uprightness, and the glory
 of the family, having now met with thee, has departed. O thou surround-
 with prosperity! sprung from the family of the lord of men! how came this

न तु कामं करिष्यामि तवाहं पापनिश्चये ।

यथा वसनमारब्धं जीवितान्तकरं मम । 25 ॥

एष त्विदानीमेवाहमप्रियार्थं तवान्वे ।

निवर्त्तयिष्यामि वनाद्भातरं स्वजनप्रियं । 26 ॥

निवर्त्तयित्वा रामञ्च तस्याहं दीप्ततेजसः ।

दासभूते! भविष्यामि सुस्थिरेणान्तरात्मना । 27 ॥

इत्येवमुक्त्वा भरतो महात्मा प्रियेतरैर्व्याकृगणैस्तुदंतां ।

शोकादितश्चापि ननाद भूयः सिंहो यथा मन्दरकन्दरस्थः । 28 ॥

तां तथा गर्हयित्वा तु मातरं भरतस्तदा ।

रोवेण महताविष्टः पुनरेवाब्रवीद्भूयः । 29 ॥

destestable mania to be produced in thy mind ? O bent upon evil ! who hast indulged thyself in folly destructive to my life—I will not comply with thy wish. Thou whose guilt cannot be exceeded ! I will bring back my brother Rama, for the sake of frustrating thy views. I will now bring from the forest, the darling of his people. Having brought back Rama I will serve that illustrious one with the greatest attention.” The magnanimous Bhuruta, having addressed Kikeyee in these severe and poignant expressions, the illustrious one, distressed with grief, roared aloud, like a lion in the caves of Mundura. After thus reproaching his mother, Bhuruta with great anger again addressed her : “O wicked Kikeyee ! Retire from the kingdom ;

राज्याङ्गं शत्रु कैकेयि नृशंसे दुष्टचारिणि ।
 परित्यक्तासि धर्मेण मामृतं हृदतो भव । ३० ॥
 किन्नु ते ऽदूषयद्रामो राजा वा मृशधार्मिकः ।
 ययोर्मृत्युर्विवासश्च त्वत्कृते तुल्यमागतौ । ३१ ॥
 भ्रूणहत्यामसि प्राप्ता कुलस्यास्य विनाशनात् ।
 कैकेयि नरकं गच्छ मा च तावत्सलोकतां । ३२ ॥
 यत्त्वया होदृशं पापं कृतं द्वारेण कर्मणा ।
 सर्वलोकं प्रियं हित्वा मया व्यापादितं भयं । ३३ ॥
 त्वत्कृते मे पिता वृत्तो रामश्चारणमाश्रितः ।
 अ यशो जीवलोके च त्वयाहं प्रतिपादितः । ३४ ॥

thou art deserted by virtue itself. Weep for my death.¹ What harm has
 Rama, or the pious king done to thee, equally guilty of the death of the one
 and the exile of the other? Thou art guilty of the murder of a brahman
 learned in the veda.² Thou hast ruined the family of Ikshwakoo. O Ki-
 keyee, depart to hell, go not to (heaven the abode of) thine ancestors.³ By
 this thy base conduct in abandoning him who was the delight of man-
 kind, such guilt has been contracted by thee, that fear has seized upon me
 also. Through thee, is my father dead, Rama gone to the forest, and my-
 self sunk into dishonor in the land of the living. Thou enemy, in the form

1 The commentators give three senses to this obscure passage, viz. Weep not for the death
 of thy husband— Weep at my death.—and; Weep indeed for me—the second sense has been
 adopted, which is designed to convey a kind of curse, or an intimation that she would soon have
 occasion to weep over his death. 2 The murder of a husband is stated in the shas-
 tra to be equal to the murder of a most learned brahman, 3 Pitri loka. 4 Being
 thy son I fear to be involved in thy guilt.

मातृरूपे ममामित्रे नृशंसे राज्यकामुके ।
 न ते ऽहमभिभाष्यो ऽस्मि दुर्वृत्ते पतिव्रतिनि ।
 कौशल्या च सुमित्रा च याश्चान्या मम मातरः ३५ ॥
 दुःखेन महताविष्टास्त्वां प्राप्य कुलदूषिणीं ।
 न त्वमश्वपतेः कन्या धर्मराजस्य धोमतः । ३६ ॥
 राक्षसी तत्र जातासि कुलप्रध्वंसिनी पितुः ।
 यत्तया धार्मिको रामो नित्यं सत्यपरायणः । ३७ ॥
 वनं प्रस्थापितो वीरः पितापि त्रिदिवं गतः ।
 यत्प्रधानासि तत्प्रापं मयि पित्रा विनाकृते । ३८ ॥

of a mother! thou cruel wretch! ambitiously aspiring to a kingdom! thou
 vile murderer of thy husband! I will not be addressed by thee. Koushul-
 ya, Soomitra, and my other mothers, by their connection with thee, the blot
 of the family, have sunk into the greatest distress. Thou art not the daugh-
 ter of Ushwa-puti, that wise king, thou art some rakshusee born there, to de-
 stroy thy father's family. Seeing the pious Ramā, always delighting in truth,
 is by thee exiled to the forest, and my valiant father sent to heaven; thou,
 in iniquity great! hast in bereaving me of my father and brothers, involved

भ्रातृभ्याञ्च परित्यक्ते सर्वलोकस्य चाप्रिये ।
 कौशल्यां धर्मसंयुक्तां वियुक्तां पापनिश्चये । 39 ॥
 कृत्वा कं प्राप्स्यसे ह्यद्य लोकं निरपणामिनी ।

किन्नावबुध्यसे क्रूरे नियतं बन्धुसंश्रयं ।
 ज्येष्ठं पितृसमं रामं कौशल्यायात्मसम्भवं । 40 ॥
 अङ्गप्रत्यङ्गजः पुत्रौ हृदयाच्चाभिजायते ।
 तस्मात्प्रियतरो मातुः प्रिया एव तु बान्धवाः । 41 ॥
 अन्यदा किल धर्मज्ञा सुरभिः सुरसम्मता ।
 वहमानो ददर्शोर्व्यां पुत्रौ विगतचेतसौ । 42 ॥

me in the crime.¹ Thou object of universal detestation! hackneyed in iniquity! what state (of future existence) wilt thou obtain, who, without cause thus injurest others? who hast bereft the pious Koushulya of her husband and son. O cruel one! Knowest thou not Rama the son of Koushulya, the sure asylum of his friends, my eldest brother, equal to his father!

A son endeared to his mother and his friends by his being the very image of his father, produced even from his heart! On a time Soorubhee,² acquainted with virtue, beloved by the gods, saw two of her sons on the earth faint and drawing (a plough). Having seen them half the day, labouring on the earth,

¹ The punishment.

² The cow of heaven.

तावर्द्धदिवसं आनौ दृष्ट्वा पुत्रौ महीतले ।

हरेद पुत्रशोकेन वाष्पपर्याकुलेक्षणा । 43 ॥

अधस्ताद्भ्रजतस्तस्याः सुरराज्ञो महात्मनः ।

विन्दवः पतिता गात्रे सूक्ष्माः सुरभिगन्धिनः । 44 ॥

निरीक्षमाणस्तां शक्रो ददर्श सुरभिं स्थितां ।

आकाशे विछितां दीनां रुदतीं भृशदुःखितां । 45 ॥

तां दृष्ट्वा शोकसत्पत्तां वज्रपाणिर्यशस्विनी ।

इन्द्रः प्राञ्जलिहृदि यः सुरराज्ञो ब्रवीद्ब्रुवः ।

भयं कच्चिन्न चास्मासु कुतश्चिद्दिद्यते महत् । 46 ॥

and faint, she wept with sorrow for her sons. Her eyes thus flowing with tears, the pearly drops, odoriferous as sandal wood, fell on the body of the sovereign of the gods who was then passing beneath her. Shukra looking up saw Soorubhee standing above. Seeing that famous cow standing in the air, wretched, weeping, overwhelmed with grief, Indra, the holder of the thunderbolt, the king of the gods, anxious, with joined hands thus addressed her: "There is no occasion for this fear among us: from whence has this great fear overtaken thee, O benevolent one? Say on what account is thy

कुतोनिमित्तः शोचस्ते ब्रूहि सर्वहितेषिणि ।

एवमुक्त्वा तु सुरभिः सुरराजेन धीमता ।

प्रत्युवाच ततो धीरा वाक्यं वाक्यविशारदा । 47 ॥

शान्तं पापं न वः किञ्चित्कुतश्चिद्मराधिष ।

अहन्तु मग्नौ शोचामि स्वपुत्रौ विषमे स्थितौ । 48 ॥

एतौ दृष्ट्वा कृशौ दोनौ सूर्यरश्मिप्रतापितौ ।

बध्यमानौ बलीवद्भौ कर्मकेण दुरात्मना । 49 ॥

मम कायात्प्रसूतौ हि दुःखितौ भारपीडितौ ।

यौ दृष्ट्वा परितप्ये ऽहं नास्ति पुत्रसमः प्रियः । 50 ।

grief. Soorubhee, the wise and eloquent, thus addressed by the intelligent sovereign of the gods, replied, "O sovereign of the gods, thy sins are extinguished, thou hast no cause for fear; but I bemoan my two sons, whom I behold plunged in misery, wasted, wretched, afflicted by the rays of the sun. Seeing these two bullocks, the offspring of my own body, bound by an unskilful ploughman, afflicted, and pained with their load, I am greatly distressed : nothing is dearer than a son." Shukra, beholding her weeping for her offspring whose descendants by thousands covered

यस्याः पुत्रसहस्रेस्तु कृत्स्नं व्यासमिदं जगत् ।
 तां दृष्ट्वा रुदतीं शक्रो न सुतान्मन्यते परं ।
 इन्दो ह्यश्रुनिपातन्तं स्वगात्रे पुण्यगन्धिनं । 51 ॥
 सुरभिं मन्यते दृष्ट्वा भूयसीनामिहेश्वरः ।
 समाप्रतिमवृत्ताया लोकधारणकाम्यया ।
 श्रीमत्या गुणमुख्यायाः स्वभावपरिचेष्टया । 52 ॥
 यस्याः पुत्रसहस्राणि सापि शोचति कामधुक् ।
 किम्पुनर्या विना रामं कौशल्या वर्त्तयिष्यति । 53 ॥
 एकपुत्रा च साध्वी च विवत्सा यत्त्रया कृता ।
 तस्मात्त्वं सततं दुःखं प्रेत्य चेह च लप्स्यसे । 54 ॥

the whole earth, perceived that nothing was dearer than a son. The god
 Indra, beholding the pure and odoriferous tears falling on his own body, con-
 cluded that Soorubhee must be the most excellent of all (animals). If she who
 extends the effects of her unparalleled qualities equally to all, who desires to
 support the whole world, who possesses all wealth within herself, and by the
 exercise of her own nature, is constantly producing thousands of descen-
 dants, mourns thus for her children, how then will the good Koushulya,
 who has but one son, of whom thou hast deprived her, live without Rama?

अहन्वपचितिं भ्रातुः पितुश्च सकलामिमां ।
 वर्द्धनं यशसश्चापि करिष्यामि न संशयः । 55 ॥
 आनाय्य च महाबाहुं कोशलेन्द्रं महाबलं ।
 स्वयमेव प्रवेक्ष्यामि वनं मुनिनिघेवितं ।
 न ह्यहं पापसङ्कल्पे पापे पापं त्वया कृतं । 56 ॥
 शक्नो धारयितुं पौरैरश्रुकण्ठैर्निरीक्षितः ।
 सा त्वमग्निं प्रविश वा स्वयम्वा विश दण्डकान् । 57 ॥
 रज्जुं बध्नाथ वा कण्ठे न हि ते अन्यत्परायणं ।
 अहमप्यवनीं प्राप्ते रामे सत्यपराक्रमे । 58 ॥

For this deed wilt thou after this life sustain perpetual misery. I will undoubtedly perform all the offices of respect due to my brother and my father, and carefully regard their fame. After bringing back that valiant one, the powerful lord of Koshula, I will myself depart to the forest inhabited by the sages. Thou whose thoughts are evil !—who art evil itself ! I am unable to bear the sin committed by thee, constantly eyed as I am by the citizens all suffused with tears. Enter the fire, or go thyself to the wilds of Dunduka,—or bind a rope to thy neck : no other alternative remains for thee. If the powerful Rama obtain the kingdom, I shall have accomplished my purpose, and

कृतकृत्यो भविष्यामि विप्रवासितकल्मषः ।

इति नाग इवारण्ये तामराकुशचेदितः ।

पपात भुवि संक्रुद्धो निश्चसन्निव पन्नगः । 59 ॥

संरक्तनेत्रः शिथिलाम्बरस्तथा विधूतसर्वाभरणः परन्तपः ।

बभूव भूमौ पतितो नृपात्मजः शचीपतेः केतुरिवोत्सवक्ष्ये । 60 ॥

इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतविलापो नाम

सप्तपञ्चाशत्तमः सर्गः ॥

be freed from sin." Thus like an elephant in the forest, propelled by the tormenting *unkoosha*, the prince, the afflicter of his foes, furious, fell on the ground, breathing like a serpent; his eyes inflamed, his clothes unloosed, and all his ornaments shaken off, like the flag of *Indra* at the close of the solemnity.¹

End of the Fifty-Seventh Section.

¹ This is an allusion to a ceremony called *Shukru-dhwaza*, which is seldom celebrated now; in which a flag was erected in honour of *Indra* on a tree or staff, from thirty-two to forty-two cubits high. The allusion is to the fall of this flag-staff.

अथ तत्राययौ भ्रातुस्तु श्रुत्वा लक्ष्मणानुजः ।
 स तमुत्थापयामास शत्रुघ्नो भरतन्तदा ।
 श्रुत्वा प्रब्राजितं रामं कुजाभेदितया तया । १ ॥
 कैकेय्या दुःखशोकार्तः शत्रुघ्नो ऽथाब्रवीदिदं ।
 विद्वानार्घ्यो ऽनृशंसश्च सर्वभूतहिते रतः ।
 स्त्रिया नाम वनं रामः कथं प्रब्राजितो ऽवशः । २ ॥
 बलवीर्यास्त्रसम्पन्नो लक्ष्मणो लक्ष्मिवर्द्धनः ।
 किन्नाभिविक्त्वान्नमं कृत्वापि पितृनिग्रहं । ३ ॥

SECTION LVIII.

Shatrooghna, the younger brother of Bhuruta, having heard all this, now ran thither, and raised up Bhuruta. Hearing that Rama was exiled by Kikeyee, through the instigation of the deformed slave, Shatrooghna, deeply afflicted, spoke thus: "How is it that Rama, the wise, the excellent, the clement, devoted to the good of all, is sent to the wood with his spouse, unable to help himself? Why did not Lukshmuna, possessed of arms, strength, and fortitude, and favoured by fortune, disregard his father, and accomplish the

पूर्वमेव स निग्राहो राजधर्मानुवर्तिना ।
 लक्ष्मणेन पिता मूढः कामवाणवशकृतः । 4 ॥
 इत्येवं भाषमाणो ऽथ शत्रुघ्ने लक्ष्मणानुजे ।
 प्राग्द्वारे ऽभूत्तदा कुञ्जा शुभ्राभरणभूषिता ।
 चन्दनागुरुदिग्धाङ्गी महार्हाम्बरसम्भृता । 5 ॥
 मेखलादामभिश्चित्रैः पिनद्धा कुञ्जरी यथा ।
 समीक्ष्य तां ततो द्वास्थे भृशं पापस्य कारिणी ।
 गृहीत्वा त्वरितं कुञ्जां शत्रुघ्नाय न्यवेदयत् । 6 ॥
 यस्याः कृते गतो रामो न्यस्तदेहः पिता च ते ।
 सेयं पापा नृशंसा च कुरुष्वस्या यथामति । 7 ॥

installation of Rama ? The king, my stupid father, enthralled by concu-
 piscense, should before this time, have been contemned by Lukshmuna, the
 friend of justice." While Shatrooghna, the younger brother of Lukshmuna,
 was thus speaking, the deformed old woman, adorned with glittering orna-
 ments, perfumed with sandal and aloes wood, ornamented with costly gar-
 ments, and with small bells tied on with party-coloured ribands, appeared
 at the east door like an elephant in its trappings. The porter, seeing the
 wicked and deformed slave, instantly seized her, and said to Shatrooghna,
 " This is that wicked and cruel wretch, through whom Rama is gone to the

तामम्यासगतां दृष्ट्वा शत्रुघ्नो मथ्यरान्तदा ।
 चकर्ष विनिहत्योर्व्यां गले गृह्य ह्यन्वितः । ८ ॥
 क्रोशन्त्या वदनं तस्याः पुरयामास पांशुना ।
 अन्तःपुरचरान् सर्वान् प्रत्युवाच ह्यन्वितः । ९ ॥
 यन्मूलन्तु महद्दुःखं भ्रातृणां मे तथा पितुः ।
 तामिमां मथ्यरां क्षुद्रां नेष्यामि यमसादनं । १० ॥
 शत्रुघ्नेनैवमुक्ता तु सखीजनसमावृता ।
 गृहीतो हस्यले कुजा हतैर्गृहमनादयत् । ११ ॥
 ततश्च मृशसन्तपस्तस्याः सर्वसखीजनः ।
 क्रुद्धमाशाय शत्रुघ्नं न्यवारयत सर्वशः । १२ ॥

forest, and thy father has resigned his life : do to her according to thy will."

Seeing Munthura near him, Shatrooghna, full of rage, seizing her by the neck, and throwing her on the ground, dragged her along the earth ; defiling the

face of the weeping old woman with dust. He then, full of anger, said to the

inhabitants of the female apartments, " This contemptible wretch, the cause of my brethren and my father's troubles, I will send to the abode of Yuma."

Thus threatened by Shatrooghna, the aged slave, surrounded by her companions, and held by the breast, filled the house with the sound of her cry-

आमन्त्रयत चैवार्त्तः कुलां परिजनस्तदा ।
 यथायमभिसंकुद्धो निःशेषान्नः करिष्यति । 13 ॥
 सानुक्रोशां शरणाञ्च दीनार्त्तानाथबान्धवां ।
 कौशल्यां शरणं यामः सा हि नो ऽद्य परायणं । 14 ॥
 स चापि रोषताम्राक्षः शत्रुधः शत्रुतापनः ।
 विचर्षभशं कुलां क्रोशन्तीं पृथिवीतले । 15 ॥
 तस्या विवृष्यमाणाय मन्थरायास्ततस्ततः ।
 चित्रं वज्रविधं भाणुं पृथिव्यां समकीरयत् । 16 ॥
 तेन भाणेन संस्तीर्णां कृत्स्नं राजनिवेशनं ।
 रराजामलताराण्यं शारदं गगणं यथा । 17 ॥

ing. All around greatly distressed, seeing Shatrooghna thus enraged, intreated him not to kill her. The rest of the domestics distressed, reflecting on the impending danger of Munthura, exclaimed, " This enraged prince, like Yuma, will put an end to us all. We will fly for protection to the compassionate Koushulya, the friend of the wretched, the distressed and forlorn : to-day is she our refuge." Then Shatrooghna, the afflicter of enemies, his eyes red with rage, forcibly dragged the weeping Munthura along the ground hither and thither, while all her various trinkets and boxes were scattered on the floor, which, strewn with these, shone like the autumnal sky, besprinkled with

स बली बलवत्कोपात् गृहीत्वा भरतर्षभः
 तामाकृष्य च शत्रुघ्नः कैकेयीसन्निधौ तदा ।
 कैकेयीमिति निर्दिश्य प्रोवाच परुषम्वचः । 18 ॥
 यया सत्याशुभं कर्म कुलक्षयकरं कृतं ।
 असत्स्त्री साद्य कैकेयी कथं त्वां मोक्षयिष्यति । 19 ॥
 यया नापेक्ष्यते राजा न पुत्रो नात्मनो यशः ।
 सा प्राप्स्यत्यनिष्टकलिनं पापं पापफलोदयं । 20 ॥
 मूलं नस्त्वमनर्थस्य कुलक्षयकरस्य च ।
 तस्मात्कुलोऽहमद्य त्वां नयामि यमसादनं । 21 ॥

stars. The strong Shatrooghna, eminent among the descendants of Bhuruta, at length dragged her with great fury into the presence of Kikeyee ; and pointing to her thus reproached Munthura : " This vile woman, Kikeyee ! how will she now deliver thee, by whom this disgraceful, hateful action, ruinous to the family, has been committed ? She by whom neither the king, nor her son, nor even her own honour was regarded, will assuredly reap the undesirable consequences, the fruit of her deeds. But thou art the root of this causeless ruin of the family, on which account, thou deformed one ! I will send thee this day to the abode of Yuma. To-day I will avenge the

अपकृष्यामहे दुःखमद्य रामवियोगजं ।
 कुजे त्वयि विमोक्ष्यामि पापे पापार्थकारिणि । २२ ॥
 इत्युक्त्वा भृशसंकुद्धः शत्रुघ्नो लक्ष्मणानुजः ।
 विचर्कष बलात्कुजां निष्टनन्तीं महीतले । २३ ॥
 इत्येवं परुषैर्वाक्यैः कैकेयी तेन तर्जिता ।
 शत्रुघ्नभयसन्निधा पुत्रं शरणमभ्यगात् । २४ ॥
 तं प्रेक्ष्य भरतः क्रुद्धं शत्रुघ्नं वाक्यमब्रवीत् ।
 अबध्या सर्वभूतानां प्रमदा क्षम्यतां त्वया ।
 हन्यामहमिमां पापां कैकेयीं स्वयमेव हि । २५ ॥

distress occasioned by the expulsion of Rama. Thou deformed wretch, who art iniquity itself ! who dost evil for its own sake ! I will set thee free." 1 Having said this, Shatrooghna, the younger brother of Lukshmana, dragged forcibly along the deformed woman who lay stretched on the ground. Threatened by him in these reproachful words, Kikeyee, full of terror, fled for refuge to her son, through fear of Shatrooghna. Bhurata, seeing Shatrooghna thus enraged, said to him : " Among all creatures, women are those who are not to be killed. Desist ; I would myself kill the wicked Kikeyee, were it not

1 An irony, I will kill thee.

यदि रामो न धर्मात्मा त्यजेन्मां मातृघातिनं ।
 रोषं संयच्छ धर्मज्ञ हतैवैवं स्वकर्मणा । 26 ॥
 यदैवेयं परप्रेष्या कुञ्जा स्त्री च विशेषतः ।
 इमामपि हतां कुञ्जां यदि जानाति राक्षसः ।
 त्वाञ्च माञ्चैव धर्मात्मा नाभिसम्भाषयिष्यति । 27 ॥
 इति तद्वचनं श्रुत्वा शत्रुघ्नभरतेरितं ।
 संयच्छन्नात्मनो रोषं तां मुमोच च मन्यरां । 28 ॥
 सा क्षिप्ता सहसोत्थाय मन्यरा भयविक्रला ।
 कैकेयीमभिगम्यात्ता ययाचे शरणं तदा । 29 ॥

that the pious Rama would forsake me as a matricide. Restrain thy rage,
 she will be destroyed by her own deeds. If the pious Rama knows that
 this deformed creature has been killed, a slave, and even a woman, he will
 never converse more with thee or me." Shatrooghna, hearing the advice
 of Bhuruta, restrained his anger, and released Munthura. Thrown from
 him, she, rising, distracted with fear, went full of distress to Kikeyee, and
 intreating an asylum, fell at her feet panting, full of terror, and bitterly

सा पादमूले कैकेया मथरा निषपात ह ।
 विनिश्चसती दुःखार्त्ता करुणं विललाप च । 30 ॥
 शत्रुविक्षेपविमूढसंज्ञां समीक्ष्य कुजां भरतस्य माता ।
 शनैः समाश्वासयदात्तक्षपां क्रोद्धीं भयार्त्तामिव चारुवर्णां । 31 ॥
 इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे कुजाकर्षणे नामा
 षष्ठ्याष्टमः सर्गः ॥

lamenting. Bhuruta's mother, seeing the poor deformed creature swooning
 with the toss which Bhuruta had given her, comforted her by degrees, as any
 one would sooth an affrighted party-coloured krounchee.

End of the Fifty-eighth Section.

U 2

गर्हयन्नेव जननी दुःखशोकाकुलेन्द्रियः ।
 भरतो ऽवेक्ष्य शत्रुघ्नमिदम्बचनमब्रवीत् । १ ॥
 अनीश्वरो ऽयं पुरुषः सुखदुःखाप्तये मतः ।
 विकर्षत्यवशं ह्येनं कृतान्तः सुखदुःखयोः । २ ॥
 अहो कृतान्तो बलवान् येन सर्वगुणान्वितः ।
 सुखार्हः स्वशो रामो बलाद्दुःखेन योजितः । ३ ॥
 पुत्रशोकपरिचूनां भर्तृव्यसनकर्षितां ।
 कौशल्यामेव सहितो मया पश्याद्य दुःखितां । ४ ॥

SECTION LIX.

Pouring out reproaches on his mother, Bhuruta, full of sorrow and anguish, beholding Shatrooghna, thus addressed him : "Man without a governor exists merely to be the subject of pleasure and pain. Into the one or the other he is constantly precipitated by fate. How strong is that fate by which the all-accomplished Rama, worthy of happiness, and governed by himself alone, is thus hurled into distress ! Behold with me, to-day, the afflicted Koushalya, oppressed with sorrow for her son, and wasted with affliction through

गहितञ्चायशस्यञ्च कर्म मात्रा कृतं मम ।
 यदिदं तत्प्रपश्यामि कृतान्तकृतमेव हि । 5 ॥
 शत्रुञ्च स्त्री पुमान्वापि कृतान्तबलमोहितः ।
 सुविपश्चिदपि प्राप्तं न वेत्त्यात्महिताहितं ।
 माता मम च शत्रुञ्च कैकेयी भर्तृघातिनी । 6 ॥
 इदं कृतवती पापं सर्वलोकविगर्हितं ।
 इदन्तु मे महद्दुःखं शत्रुञ्च हृदि वर्त्तते । 7 ॥
 किञ्च वक्ष्यामि कौशल्यामृतिमात्रं विलज्जितः ।
 इत्युक्त्वा भरते वाक्यं शत्रुञ्चसहितस्तदा । 8 ॥

the loss of her husband. The abominable deed done by my mother, an action into which she was hurried, I view as the work of fate. O Shatrooghna, no person, whether woman or man, nay, not even the most learned, is able to discern his own good or evil when blinded by the power of fate. O Shatrooghna, Kikeyee, my mother, is the murderer of her husband, and the perpetrator of a crime, which is abhorred by all. The most poignant distress, O Shatrooghna, fills my heart ! What shall I, covered with shame, say to Koushulya ?" Having thus spoken to Shatrooghna, Bhuruta wept so loudly,

हरोदार्त्तस्वनेनैवैः पूरयन्निव तद्गृहं ।
 तस्य श्रुत्वा तर्त्तनादन्तं भरतस्य महात्मनः ।
 हृदतस्तत्र कौशल्या सुमित्रा मिदमब्रवीत् ॥ ९ ॥
 आगतः क्रूरकर्मायाः ककेय्या भरतः सुतः ।
 तमहं द्रष्टुमिच्छामि भरतं दीर्घदर्शिनं ॥ १० ॥
 एवमुक्त्वा सुमित्रान्तां विवर्णवदना कृष्णा ।
 प्रतस्थे भरतो यत्र वेपमाना विचेतना ॥ ११ ॥
 स तु राजा मजश्चापि शत्रुञ्जसहितस्तदा ।
 प्रतस्थे भरतो येन कौशल्याया निवेशनं ॥ १२ ॥
 ततः शत्रुञ्जभरतौ कौशल्यां प्रेक्ष्य दुःखितौ ।
 परिष्वजेतां दुःखार्त्तां पतितां नयचेतनां ॥ १३ ॥

that the sound filled the whole palace. Koushulya, hearing the sound of Bhuruta's weeping, said thus to Soomitra : "Bhuruta is come, the son of the unrelenting Kikeyee : I wish to see the prudent Bhuruta." Having thus spoken to Soomitra, her countenance pale and changed, Koushulya went with a trembling heart where Bhuruta was. The prince Bhuruta with Shu-
 trooghna, went to the apartment of Koushulya by the same way. Shu-
 trooghna and Bhuruta, afflicted and weeping, seeing the distressed Koushulya, em-
 braced her, fallen motionless to the ground almost bereft of sensation. The
 excellent Koushulya, weeping through anguish, thus meeting the two afflict-

हृदन्तौ हृदती दुःखात्समेत्यार्या मनस्विनी ।
 भरतं प्रत्युवाचेदं कौशल्या भृशदुःखिता । 14 ॥
 इदन्ते राज्यकामस्य राज्यं प्राप्तमकण्ठकं ।
 सम्प्राप्तं वत कैकेयाः शीघ्रं क्रूरेण कर्मणा ।
 प्रस्थाप्य चीरवसनं पुत्रं मे वनवासिनं । 15 ॥
 कैकेयी कं गुणं तत्र पश्यति क्रूरदर्शिनी ।
 क्षिप्रं मामृषि कैकेयी प्रस्थापयितुमर्हति । 16 ॥
 हिरण्यनाभो यत्रास्ते सुतो मे सुमहायशाः ।
 अथ वा स्वयमेवाहं सुमित्रानुचरा सुखं । ॥
 अग्निहोत्रं पुरस्कृत्य प्रस्थास्ये यत्र राघवः ॥ 17 ॥

ed heroes, said to Bhuruta, "The tranquil kingdom is thine, desirous of the royal dignity; easily obtained by the cruel deed of Kikeyee. What advantage does the malicious Kikeyee reap from sending my son to reside in the forest? Let Kikeyee speedily send me thither also. If not, I will go myself, attended by Soomitra, and preceded by the sacrificial fire,¹ to the place where my son the golden-naved and renowned Raghava remains: or if it be thy will, take me to-day thyself to the place where my son, at his father's command, is performing sacred austerities. This wide-spread region, covered with wealth and corn, full of elephants, horses, and chariots, is

¹ The body of the king could not be burned with any fire beside this. Koushalya intended by this therefore that the body of her husband should be carried to the forest, that the obsequies might be performed by Rama.

कामम्वा स्वयमेवाद्य तत्र मां नेतुमर्हसि ।
 तपस्तप्यते यत्रासौ पुत्रो मे पितुराज्ञया । 18
 इदं हि तव विस्तीर्णं धनधान्यसमाचितं ।
 हस्त्यश्वरथसम्पत्सं राज्यं निर्याति तं तथा । 19 ॥
 इत्यादि वज्रभिर्वादैः क्रूरैः सम्भर्त्सितो ऽनघः ।
 विव्यथे भरतो ऽतीव ब्रणे नुद्यैव सूचिता । 20 ॥
 घणात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः ।
 विलप्य वज्रधासंशो लब्धसंशस्तदाभवत् । 21 ॥
 एवं विलपमानान्तां प्राञ्जलिभरतस्तदा ।
 कौशल्यां प्रत्युवाचेदं शोकैर्वज्रभिरावृतां । 22 ॥

thine, legally bestowed." The guiltless Bhuruta, reproached with these
 and other cruel expressions, was pained as if a tumor had been opened with
 a lancet; and falling at her feet almost without sensation, and bewailing him-
 self in many ways, he at length grew somewhat composed. Then with join-
 ed hands, he replied to Koushulya, lamenting, surrounded with multiplied
 sorrows : " O excellent one, why dost thou reproach me who am guiltless and

आर्ये कस्माद् जानन्तं गर्हसे मामकिल्विधं ।
 विपुलाञ्च मम प्रीतिं स्थिरां जानासि राघवे । २३ ॥
 कृतशास्त्रानुगा बुद्धिर्माभूत्तस्य कदाचन ।
 सत्यसत्यः सतां श्रेष्ठो यस्यार्घ्यो ऽनुमते गतः । २४ ॥
 श्रेष्ठं पापीयसां यातु सूर्यञ्च प्रतिमेहतु ।
 हन्तु पादेन गां सुप्तां यस्यार्घ्यो ऽनुमते गतः । २५ ॥
 कारयित्वा महत्कर्म भर्ता भृत्यमनर्थकं ।
 अधर्मा ये! ऽस्य सो! ऽस्यास्तु यस्यार्घ्यो ऽनुमते गतः । २६ ॥

even ignorant of the matter. Know that my affection to *Raghuva* is great and firm. May he, by whose order the excellent *Rama*, the supporter of truth, the flower of the good, is sent from hence, never comprehend the lessons taught him from the *shastras*. May he, by whose command that excellent one is sent away, be the messenger of the wicked—may he expel the faeces, facing the sun¹—may he kick a sleeping cow with his foot. May the injustice of the master, who, having employed a servant on a great work, withholds his wages, be imputed to him by whom that excellent one was com-

1 One of the greatest curses the Hindoos can imprecate on any one. See Sir William Jones's translation of *Munoo*.

परिपालयमानाय राशे भूतानि पुत्रवत् । ॥

तस्मै तु दुहतां पापं यस्यार्घ्याः अनुमते गतः । २७ ॥

वलिषड्भागमुद्धृत्य नृपस्यारक्षितुः प्रजाः ।

अधर्मा यो ऽस्य सो ऽस्यास्तु यस्यार्घ्याः अनुमते गतः । २८ ॥

संश्रूय च तपस्विभ्यः शत्रे वै यश्चदक्षिणां ।

ताञ्चापालयतां पापं यस्यार्घ्याः अनुमते गतः । २९ ॥

हस्त्यश्वरथसम्बाधे युद्धे शस्त्रसमाकुले ।

मास्म कार्षीसतां धर्मं यस्यार्घ्याः अनुमते गतः । ३० ॥

manded to depart. May the guilt of those who are traitors to a prince protecting his subjects like his own children, fall on that person by whom that excellent one was ordered away. May the guilt of the king who takes the sixth part of the produce of the country as his revenue ¹ without protecting his subjects, fall on him by whom that excellent one was sent away. May the guilt of him, who, having promised sacrificial fees to the devotees at a religious ceremony, falsifies his word, fall on him by whom that excellent one was sent hence. May that person by whom the excellent one was forced from hence, not act the part of the good² in the battle where weapons fly thick, and elephants, horses, and chariots fall in one promiscuous slaughter. May he, by whose advice that excellent one was ordered hence, pervert the

¹ The sixth part of the produce of the country is the settled revenue of the king according to the shastras. Vid. Munoo.

² The duty of a good soldier, viz. that of facing the enemy and fighting till death. A failure in this exposes a person to the punishment of hell, according to the Hindoo shastras.

उपदिष्टं सुसूक्ष्मार्थं शास्त्रं यत्नेन धीमता । ॥

स नाशयतु दुष्टात्मा यस्यार्थोऽनुमते गतः । ३^१ ॥

कृत्ये विवदमाने तु पक्षमाश्रित्य कल्पतां ।

पापं स समवाप्नोतु यस्यार्थोऽनुमते गतः ।

आषाढी कार्तिकी माघी तिथयः पुण्यसम्भवाः ।

अप्रदानवतः सेऽस्तु यस्यार्थोऽनुमते गतः ।

मा च तं व्यूढवाक्कं सं चन्द्रभास्करतेजसं ।

द्राक्षीद्राज्यस्थमासीनं यस्यार्थोऽनुमते गतः । ३^२ ॥

shastra the meaning of which is recondite,¹ even when instructed by learned men with the greatest care. May the guilt of him, who, in a suit, partially espouses one side, fall on him by whom that excellent one was ordered hence. May the guilt of him who gives no gifts on the pure lunar days² of Asharha,³ Kartika,⁴ and Magha,⁵ fall on him by whose advice that excellent one was sent hence. May he, by whom that excellent one was sent away, never behold that valiant one sitting on the throne of the kingdom, whose splendor equals the moon and the sun. May he, by whose advice that excellent one was sent

1 The veda, to pervert which is reckoned a mortal sin among the Hindoos. 2 The days of the full moon. 3 This month begins when the sun enters Gemini. 4 This month begins when the sun enters Libra. 5 This month begins when the sun enters Capricorn. The Hindoos reckon time both by solar and lunar months; the names of which are the same, but the times of their beginning and end are different. The months mentioned in the text are the lunar months. The solar months begin as stated above.

पायसं कृषरं च्छागं वृथा सोऽश्नातु निर्द्वेषः ।
 गुरुञ्चाप्यवजानातु यस्यार्घ्योऽनुमते गतः ।
 यत्पदा पावकं स्पृष्ट्वा कृतञ्चे तस्करे च यत् ।
 तत्पापं समवाप्नोतु यस्यार्घ्योऽनुमते गतः । ३३ ॥
 गवां स्पृशतु पादेन गुह्रन् परिवदेच्च सः ।
 मित्रे द्रुह्येत सोऽत्यर्थं यस्यार्घ्योऽनुमते गतः । ३४ ॥

away, eat frumenty, krishura¹, and goat's flesh in vain ;² and may he contemn
 those whom he is bound to honor.³ May the guilt of him who touches
 fire with his foot,⁴—of him who is ungrateful, or who commits theft, rest on
 him by whom that excellent one was expelled hence. May he, by whom
 that excellent one was ordered away, strike a cow with his feet, accuse those
 whom he ought to honor, and fatally betray his friends. May the person, by
 whose advice that excellent one was sent hence, bear the guilt of that wicked

¹ A dish made of the flour of sesamum, rice, sugar and milk, boiled together *secundum or-
tem*.

² Viz. without offering a part of it to the gods, or the ancestors ; or without the per-
mission of a brahman.

³ Spiritual teachers, parents, an elder brother, &c.

⁴ This

is accounted a great sin by the Hindoos.

विश्वासात्कथितं किञ्चित्परिवादं मिथः क्वचित् ।

विवृणोतु स दुष्टात्मा यस्यार्घ्योऽनुमते गतः । 35 ॥

अकर्त्ता चाकृतज्ञश्च त्यक्तश्च निरपत्रपः ।

लोके भवतु विद्विष्टो यस्यार्घ्योऽनुमते गतः । 36 ॥

पुत्रैर्दारैश्च भृत्यैश्च सगृहे परिवारितः ।

स एको मिथमश्नातु यस्यार्घ्योऽनुमते गतः । 37 ॥

अप्राप्य सदृशान्दराननपत्यः प्रमीयतां ।

अनवाप्य क्रियां धर्म्यां यस्यार्घ्योऽनुमते गतः । 38 ॥

wretch, who, being trusted with a secret account of an evil deed done by another, betrays his trust. May he by whom that excellent one was sent away, be incapable of returning a kind office—may he be ungrateful, deserted by friends¹—may he be incapable of shame, and condemned by all. May the wretch, by whom that excellent one was ordered hence, eat sweetmeats alone, surrounded by his children, wives, and servants,² in his own house. May he, by whom that excellent one was ordered hence, die, not having married a wife of his own cast—may he die childless, and without having performed virtuous actions. May he, by whose order that excellent one

¹ A commentator explains this word thus, "May he be deprived of life by hanging!" The word merely signifies relinquished, deserted, abandoned, &c. the rest must be supplied.

² It is a rule among the Hindoos, that a person who gets sweetmeats, should give a part to his wife and children before he eat any himself. The neglect of this is accounted a crime.

मात्मनः सन्ततिन्दादीत् स्त्रेषु दारेषु दुःखितः ।

आयुः समग्रमप्राप्य यस्यार्घ्योऽनुमते गतः । 39 ॥

राजस्त्रीबालवृद्धानां वधे यत्पापमुच्यते ।

भृत्यत्यागेन यत्पापं तत्पापस्मृतिपद्यतां । 40 ॥

लाक्ष्या मधुमांसेन लौहेन च विघेण च ।

सदैव विभयाद्भृत्यान् यस्यार्घ्योऽनुमते गतः । 41 ॥

संग्रामे समुपेते च शत्रुपक्षे भयङ्करे ।

पलायमानो वध्येत यस्यार्घ्योऽनुमते गतः । 42 ॥

कपालपाणिः सृथिवीमृत्तां चीरसमृत्तः ।

भिक्षमाणो यथोन्मत्ते यस्यार्घ्योऽनुमते गतः । 43 ॥

is gone, see no offspring from his own wife—may he live miserably, and die in the midst of his days. May he, by whose advice that excellent one is exiled, bear all the guilt which arises from the murder of kings, of women, of children, or aged persons, or the relinquishing of those whom he sought to nourish. May he support his family by selling lace, honey, flesh, iron, or poison. May the wretch, by whose advice that excellent one is exiled, be taken by enemies in the heat of battle, and be killed when about to flee. May the wretch, by whom that excellent one was expelled hence, wander about with a skull in his hand,¹ covered with an old dirty cloth,

¹ A man who has killed a brahman is condemned by the shastra to wander twelve years with a dead brahman's skull in his hand, dressed in an old dirty rag, and begging his bread.

मध्ये प्रसक्तो भवतु स्त्रीष्वदेषु च नित्यशः ।

कामक्रोधाभिभूतश्च यस्यार्घ्योऽनुमते गतः । 44 ॥

मास्य धर्मे मने भूयाद् धर्मं सन्निवेवतां ।

अपात्रवर्षो भवतु यस्यार्घ्योऽनुमते गतः । 45 ॥

सञ्चितान्यस्य वित्तानि विविधानि सहस्रशः ।

दस्युभिर्विप्रलुप्यन्तां यस्यार्घ्योऽनुमते गतः । 46 ॥

उभे सन्ध्ये शयानस्य यत्पापं परिकल्प्यते ।

तच्च पापं भवेत्तस्य यस्यार्घ्योऽनुमते गतः । 47 ॥

यदग्निदायके पापं यत्पापं गुरुतल्पगे ।

मित्रद्रोहे च यत्पापं तत्पापमप्रतिपद्यतां । 48 ॥

and begging his subsistence like a fool. May the wretch, by whose order that excellent one is exiled, be given up to liquor, women, and gaming, and be the slave of concupiscence and rage. May he, by whom that excellent one is ordered hence, never have his mind set on right things;—may he always practise that which is wrong, and present all his gifts to improper persons.¹ May the various kinds of wealth, collected in a thousand ways by the wretch through whose advice that excellent one is exiled, be all destroyed by robbers. May the sin of him who sleeps both when the sun rises and when it sets, fall on him by whose means that excellent one is expelled. May the wretch, by whose command that excellent one is gone, sustain the guilt of him who sets fire to another's property; who commits incest

¹ A Hindoo is forbidden to give gold to any except a brahman;—to give his daughter to any one of an inferior cast, &c.

देवतानां पितृणाञ्च मातापित्रोस्तथैव च ।
 मास्र कार्षीत् स सुश्रूवां यस्यार्घ्यो ऽनुमते गतः । 49 ॥
 सतां लोकात्सतां कीर्त्याः सज्जुष्टोत्कर्मणस्तथा ।
 भ्रश्यतु क्षिप्रमद्यैव यस्यार्घ्यो ऽनुमते गतः । 50 ॥
 अघास्य मातृशुश्रूषामनर्थे सो ऽवतिष्ठतां ।
 दीर्घवाङ्महावक्त्रा यस्यार्घ्यो ऽनुमते गतः । 51 ॥
 वङ्गमत्यो दरिद्रश्च ज्वररोगसमन्वितः ।
 समायात्सततं क्लेशं यस्यार्घ्यो ऽनुमते गतः । 52 ॥

with his father's wife¹,—or who betrays his friend. May he never serve
 the gods, the ancestors, or his immediate parents. May the wretch, speedily,
 even to day, fall from the heaven of the righteous, lose the renown of the
 good, and the merits of deeds well performed, by whose advice that excellent
 one is expelled. May the person, by whose command that excellent one, of
 long arm and ample chest, is exiled, not obey his mother, and be occupied
 in fruitless actions. May the wretch, by whose order that excellent one is
 gone, be poor, old, and diseased, with a large family to support. May he,
 by whose order that excellent one is gone, render vain the hope of those who

1 Any wife except his own mother.

आसामाशंसमानानां दीनानामूर्ध्वक्षुषां ।
 अर्थिनां वितथां कुर्याद्यस्यार्थ्योऽनुमते गतः । 53 ॥
 मायया रमतां नित्यं परुषः पिशुनोऽशुचिः ।
 राज्ञो भीतस्त्वधर्मात्मा यस्यार्थ्योऽनुमते गतः । 54 ॥
 ऋतुस्नातां सतीं भार्यामृतुकालानुरोधिनीं ।
 अतिवर्त्तत दुष्टात्मा यस्यार्थ्योऽनुमते गतः । 55 ॥
 विप्रलुप्तप्रजा तस्य दुष्कृतं ब्राह्मणस्य यत् ।
 तदेतत्प्रतिपद्येत यस्यार्थ्योऽनुमते गतः । 56 ॥

being poor, look up to him, hoping and supplicating. May the wicked wretch, through whom that excellent one is exiled, deceitful, profligate and impure, be the companion of those who constantly riot in vile pleasures. May he be afraid of the king.¹ May the guilt of the person who disregards a chaste and purified spouse, fall upon the wretch by whose command that excellent one is exiled. May the evil deeds of the brahman who abandons his wife after child-bearing, fall on the head of him by whose order that excellent one was sent into exile. May he, by whom that excellent one was expelled, destroy the articles designed as a gift for a brahman! May

¹ Afraid lest the king should seize his property.

ब्राह्मणयोद्यतां पूजां विह्वलं कलुषेन्द्रियः ।
 बालवत्साञ्च गां दोग्धु यस्याप्योऽनुमते गतः । 57 ॥
 धर्मदारान् परित्यज्य परदारान्निषेवतां ।
 त्यक्तधर्मरतिर्मूढो यस्याप्योऽनुमते गतः । 58 ॥
 पानीयदूषके पापं तथैव विषदायके ।
 यत्तदेकः स लभतां यस्याप्योऽनुमते गतः । 59 ॥
 त्ववार्धं सति पानीये विप्रलम्भेन योजयन् ।
 यत्पापं लभते तस्यात् यस्याप्योऽनुमते गतः । 60 ॥
 भक्ष्यं विवदमानेषु मार्गमाश्रित्य पश्यतः ।
 तस्य पापेन युज्येत यस्याप्योऽनुमते गतः । 61 ॥

he milk a cow which has a young calf. May he by whom that excellent one was commanded hence, stripped of virtue and understanding, sink under the guilt of those who, abandoning their lawful wives, live in adultery. May the guilt of him who spoils water, and of him who administers poison, fall in one aggregate mass on the head of him by whom that excellent one was sent into exile. May the guilt of him who wickedly directs a thirsty person to another place for water when he has it by him, fall on him by whose order that excellent one was commanded to depart. May the guilt

एवमाश्वासयन्नेव दुःखार्त्ता निपपात ह ।
 विहीनां पतिपुत्राभ्यां कौशल्यां पार्थिवात्मजः । 62 ॥
 तदा तं शपथैः कष्टैः शयमानमचेतनं ।
 भरतं शोकसन्तप्तं कौशल्या वाक्यमब्रवीत् । 63 ॥
 मम दुःखमिदं पुत्र भूयः समुपजायते ।
 शपथैः शयमानो हि प्राणानुपहृणस्मि मे । 64 ॥
 दिष्ट्या न चलितो धर्मादात्मा ते सह लक्ष्मणः ।
 वत्स सत्यप्रतिज्ञो हि सतां लोकमवाप्स्यसि । 65 ॥
 इत्युक्त्वा चाक्रमानीय भरतं भ्रातृवत्सलं ।
 परिष्वज्य महावाक्कं हरोद भृशदुःखिता । 66 ॥

of him, who, seeing a person engaged in any religious opinion, obstructs his free profession of it, fall on him at whose command that excellent one is in exile."

The prince, thus comforting Koushulya bereft of her husband and son, fell down overwhelmed with distress.

Koushulya then said to Bhuruta, lying senseless though the fatigue of uttering imprecations, "O son! my trouble is again excited, because thou lying thus, afflicttest me

1 The pundits say, that Bhuruta, in these imprecations, alluded to no particular person ; but merely meant to prove his own innocence, by imprecating these curses on himself if he were concerned in the exile of Rama.

एवं विलपमानस्य दुःखार्त्तस्य महात्मनः ।

मोहाच्च शोकसंरम्भाद्भूव लुलितं मनः । 67 ॥

लालप्यमानस्य विचेतनस्य प्रणष्टबुद्धेः पतितस्य भूमौ ।

मुज्जर्म्मज्जर्न्निश्चसतश्च दीर्घं सा तस्य शोकेन जगाम रात्रिः । 68 ॥

इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे भरतप्रपद्ये नाम

एकोनषष्टितमः सर्गः । 69 ॥

with curses. Through fate thy heart and Lukshmunā's have not swerved from virtue. O child, thou, faithful to thy promise, wilt obtain the happiness of the good." Having thus spoken, the greatly distressed Koushulya, closely embracing the valiant Bhuruta, the lover of his brother, wept aloud. Thus this great one, lamenting, afflicted, was distracted with excess of sorrow; and the night of him deeply lamenting, frantic, fallen on the earth almost senseless with sorrow, and heaving long and frequent sighs, in this manner passed away.

End of the Fifty-ninth Section.

सु ग्रामो व्यसनं कृच्छ्रं हीनवर्णस्वरेन्द्रियः ।

भरतो न रराजार्त्तः शशीव समभिस्तुतः । १ ॥

पितुश्च मरणे दीनो रामप्रब्राजनेन च ।

कैकेष्याश्चार्थलुब्धाया धर्मत्यागेन जीडितः । २ ॥

सो ऽपश्यत्तस्य शोकस्य सागरस्येव न क्षयं ।

अक्षीणदुःखवेगस्य समं नैवाध्यगच्छतः । ३ ॥

पितृपैतामहं वृत्तं शाश्वतं स विचिन्तयन् ।

आसीत्परमसम्पूढः प्राश्य विप्रः सुरामिव । ४ ॥

SECTION LX.

Thus overwhelmed with distress, and bereft of beauty, voice, and sense, wretched through his father's death and Rama's exile, and distressed at Kikee's deserting all virtue for the sake of acquiring wealth, Bhuruta resembled the moon suffering under an eclipse. He saw no bounds to the sea of his grief; he saw nothing which equalled the undiminished current of his distress. Meditating constantly on the conduct of his paternal ancestors, he became stupified, like a brahman who has drunk spirituous liquors. "By my mother's

उत्क्रामन्त्या जनन्याहं धर्ममार्ग्यनिषेवितं ।
 अगाधपारे महति पतितः शोकसागरे । ५ ॥
 मन्निमित्तं मृतो राजा रामश्चापि विवासितः ।
 अणयः पापतां नीतो मात्राहं पापवृत्तया । ६ ॥
 विहीनश्चन्द्रसूर्याभ्यां यथा मेहर्न शोभते ।
 तथा पित्रा च मात्रा च शून्यं पुरमिदं मम । ७ ॥
 अत्यन्तदुःखसम्बद्धः पित्रा मात्रा च लालितः ।
 कथमेवम्विधं दुःखं प्राप्य जीवामि दुःसहं । ८ ॥
 सो ऽहं पित्रा सहान्निम्ना वनं रामेण वा सह ।
 प्रविशामि विना ताभ्यां न हि जीवितुमुत्सहे । ९ ॥

transgressing the rules of virtue, observed by the good, (exclaimed he) I am
 fallen into an ocean of distress, unfathomable, and shoreless. Through me the
 king is dead, and Ramæ exiled. I, though innocent, am by my wicked mo-
 ther brought into the state of sinners. As Meru shines not when bereft of the
 moon and the sun, so this my city, (has lost its lustre) deprived of my father
 and mother. How can I, dandled by my father and mother, and educated
 with such labour, endure life after falling into this affliction? I will enter the
 (funeral) fire with my father, or go to the forest with Ramæ; bereft of these
 two I cannot endure life. If in the wood, I were only to rub the fortunately

आन्तस्य यदि रामस्य पादौ तौ शुभलक्षणौ ।
 सम्वाहये वनस्थो ऽहं तन्मे राज्याद्वरं भवेत् । 10 ॥
 शुश्रूषमाणश्चरणौ वने वन्येन जीवतः ।
 अहमार्घ्यस्य वत्स्यामि तस्यार्घ्यायेच्छुमाहरन् । 11 ॥
 रामेण हि विना नाहमिच्छामि त्रिदशेष्वपि ।
 राज्यं कुतो मनुष्येषु राज्यमिच्छेयमब्रवीत् । 12 ॥
 आर्घ्यरामस्य एतेन्दुसदृशं चारुलोचनं ।
 पश्यतो मे मुखं शोको नश्येत्पितृवियोगजः । 13 ॥
 इति श्रुत्वा वचे धर्म्यं भरतस्य महात्मनः ।
 अमात्या बन्धुवर्गाश्च दुःखाद् श्रूयवर्त्तयन् । 14 ॥

marked feet of the weary Rama, this would be more than a kingdom to me. Attending the feet of him who lives on sylvan productions, I will dwell in the forest with that excellent one, gleaning a subsistence for him. Without Rama I have no wish for even a kingdom in heaven : Whence then should I desire a kingdom among men ? The grief arising from the death of my father would subside on my beholding the feet of the excellent Rama whose eye resembles the full moon." Thus he lamented. The courtiers and attending friends of the late king, hearing these virtuous expressions of the magnanimous Bhuruta, poured forth tears of distress. Vushishtha, the divine sage, then addressed this

तमवाक् शिरसं भूमिं चरणग्रेण राक्षसं ।
 विलिखन्तमुवाचेदं वशिष्ठो भगवानृषिः । 15 ॥
 आपत्सु मूढेऽथिमान् यः सम्यक् प्रतिपद्यते ।
 कर्माण्यवश्यकार्याणि तमाहुः पण्डितं बुधाः । 16 ॥
 स त्वं धैर्यमुपाश्रित्य विधूय हृदयज्वरं ।
 कर्तुमर्हस्यसंमूढ आनन्तर्यक्रियां पितुः । 17 ॥
 पिता ते पुत्रशोकात्ता रामे प्रब्राजिते वनं ।
 त्वय्यनागच्छति प्राणानिष्ठांस्त्यक्त्वा दिवं गतः । 18 ॥
 अनाथ इव धर्मात्मा लोकनाथः पिता तव ।
 निर्जिघ्रेत कथं नाम मृतस्तातस्त्वया विना । 19 ॥

descendant of Rughoo, who stood bending his head to the ground, and writing
 on the earth with his foot : "The man who, in misfortunes, is unable to
 restrain himself, is an unwise person ; but the learned call him wise, who, even
 in misfortune, attends to duties of the first importance. It becomes thee
 then to restrain thy grief, and shake off distress, in order to perform the
 obsequies of thy father. Rama being gone to the wood, and thou not
 come hither, thy father, distressed with grief for his son, abandoning

इत्यस्माभिर्विचार्यैष तैलद्रोण्यां स शयितः ।

तस्य निर्हरणं तात पितुस्तत्कर्तुमर्हसि । 19 ॥

परितान्वय मातृस्त्वं मा च शोके मनःकृथाः ।

अवश्यम्भाविना येऽर्थास्ते न शोच्या भवद्विधेः । 20 ॥

पुरुषैरागतज्ञानैस्तत्त्वविद्विर्महामभिः ।

तस्मात्संस्तमयात्मानं मा भूर्भरत वालिभ्यः । 21 ॥

काकुत्स्थ बलवान्कालः शक्यते नातिवर्त्तितुं ।

सर्वैर्न भाव्यमस्माभिर्नातः शोचितुमर्हसि । 22 ॥

life, is gone to heaven. How could thy pious father, the protector of the world, when dead, be taken away without thee, like one forlorn? We consulted on the matter, and laid him in a vessel of oil. It is requisite, O my lord! that thou carry out his corpse. Comfort thy mothers; give not thyself up to grief: things which are unavoidable ought not to be lamented by wise and magnanimous heroes like thee, when in possession of their senses;—by those acquainted with the real nature of things. Therefore, O Bhuruta, restrain thyself;—be not silly, O descendant of Kakootstha! The mighty Yuma cannot be evaded: he overpowers all. It is therefore unbecoming to

भृशं सुदुःखाभिहता विचेतसः क्षुधा च तन्द्रा च विवर्षताकृताः ।
 इमाः पितुस्तं महिषीरुपेक्षितुं न राजपुत्रार्हसि नायताकृतः । २३ ॥
 अपश्चिमस्ते पितुरद्य यो विधिः प्रदर्शितस्तत्र चयः क्रमो द्विजेः ।
 तमाशु सम्पादय धैर्यमास्थितो न सोदितुं त्वं नृवरात्मजार्हसि । २४ ॥
 एवमुक्त्वा वशिष्ठेन भरतो धीमताम्बरः ।
 वशिष्ठमभिवीक्ष्येदमुवाचार्त्ततरो वचः । २५ ॥
 भवत्येवं ब्रुवति मे दीर्घतीव्रमनो मुने ।
 लोकनाथे स्थिते रामे नाथत्वं मयि कीदृशं । २६ ॥

grieve. These queens of thy father, changed in their appearance by hunger and want of sleep, are oppressed by weighty grief, almost to distraction! O prince! it is not right for thee, succeeding to the government, to abandon them. That ordinance respecting thy father, which will be shewn thee to-day by the twice-born who direct the ceremonies, restrain thy grief and speedily fulfil: O son of the chief of men! it ill becomes thee to sink under the weight of sorrow." Thus addressed by Vushishtha, Bhuruta, the chief of wise men, still more distressed, looking stedfastly at him, replied, "O sage, whilst thou art thus speaking, my mind is torn with anguish. How can the sovereignty devolve

किन्तु तत्र नयद्धं मां यत्र राजा पिता मम ।
 करिष्ये तस्य संस्कारं भवद्भिः सहितेऽवशः । 27 ॥
 नेदानीं हृदयं चेन्मे स्फुटिष्यति सहस्रधा ।
 दर्शयन्तु भवन्तस्तं राजानं क्षीणजीवितं ।
 ततो वशिष्ठप्रमुखाः सर्वे ते नृपमन्त्रिणः । 28 ॥
 आनयन् भरतं तत्र यत्र राज्ञः कलेवरं ।
 चतुर्दशशतार्द्धार्द्धाः स्त्रियो राजपरिग्रहाः । 29 ॥
 भरतं पुरतः कृत्वा ययुर्द्रुमुत्तं पतिं ।
 ततः प्रविश्य भरतः सह राजपरिग्रहैः । 30 ॥

on me, while Rama, the lord of the world, is living?—But, take me whither
 the king my father lies. Constrained by necessity, I will with you perform his
 obsequies. Shew me the king, though my heart should break into a thou-
 sand pieces.” All the counsellors of the king, with Vushishtha at their
 head, now brought Bhuruta to the place where lay the body of the king.
 Three hundred and fifty women, the wives of the king, putting Bhuruta
 first, went to behold their deceased lord. Entering the apartment of Rama's
 mother, Bhuruta, with all the females of the king, beheld his departed

ददर्श पितरं श्वेतं राममातुर्निवेशने ।
 स तं गतासुं पितरं दृष्ट्वेवापहतत्विषं । ३१ ॥
 हा राजन्निति विक्रुश्य घपात धरणीतले ।
 विसंशकल्पः संशान्तु लब्ध्वा भूयः सुदुर्मनाः ।
 जीवन्तमिव संग्रेक्ष्य पितरं सोऽभ्यभाषत । ३२ ॥
 राजन्नृत्तिष्ठ किं शेषे भरतेऽहमुपागतः ।
 तवाज्ञया महाराज शत्रुघ्नसहितस्त्वरन् ॥ ३३ ॥
 मम मातामहस्तात कुशलं त्वानुपच्छति ।
 ग्रणम्य शिरसा तद्वदुधाजिन्मातुलम्भ मे ॥ ३४ ॥

father. Seeing his lifeless father, lying deprived of all glory, he, exclaiming, "Ah! the king!" fell senseless upon the ground. Again reviving, he with deep affliction of heart, looking earnestly at his father, thus addressed him as though alive, "Rise, O king, why liest thou thus? I am Bhuruta, O great king, at thy command hastily returned with Shatrughna. My maternal grandfather, O sire! enquires after thy welfare.; and also my uncle Yoodhajit, bowing his head. Formerly, O king! from whatever place I arrived,

यतः कुतश्चित्संप्राप्तमक्रमाधाय मां नृप ।
 न तं मूर्धन्युपाधाय प्रतिनन्दसि भूमिष ॥ 35 ॥
 स इदानीमनुप्राप्तं कस्मान्मां नाभिभाषसे ।
 नापराध्यामि ते किञ्चिदहं राजन् प्रसीद मे ॥ 36 ॥
 धन्यः स रामो येनाज्ञा कृता ते व्रजता वनं ।
 लक्ष्मणाश्चापि धन्योसौ योराममनु निर्गतः ॥ 37 ॥
 अधन्योऽहमपुण्यश्च यन्मां प्रति स मन्युमान् ।
 दुःखेन महताविष्टः प्राणान् संत्यक्तवानसि ॥ 38 ॥
 नूनञ्च तौ न जानीते मृत्युं ते रामलक्ष्मणौ ।
 यथा हि वनमुत्सृज्य नागताविह दुःखितौ ॥ 39 ॥

wouldst thou not, kissing my head, partake of my joy ? Wherefore dost thou
 not now speak to me ? I have committed no offence against thee. O king! be
 gracious to me ! Happy is Rama, who, in obedience to thy command, is
 gone to the forest. Happy also is Lukshmana, who has followed Rama.
 Wretched am I, and impure! seeing thou art displeased with me, and hast
 given up the ghost, swallowed up with unmeasurable grief. Surely Rama
 and Lukshmana know not of thy death, that they, afflicted, have not aban-
 doned the forest and returned hither. If I, through my mother's crime,

मातृदोषादप्रियस्ते यदि तावदहं नृष ।
 शत्रुञ्चमपि तावत्त्वमभिभाषितुमर्हसि ॥ 40 ॥
 निर्व्यास्य चीरवसनं रामं लक्ष्मणमेव च ।
 स्त्रीहेतोः किमसि प्राणांस्त्यक्त्वा राजन् दिवं गतः ॥ 41 ॥
 एवम्विलपतस्तस्य भरतस्य महामनः ।
 श्रुत्वा नृपतिपत्न्यस्ता हरुदुर्मशदुःखिताः ॥ 42 ॥
 विलपन्तं तथा तन्तु भरतं शोककर्षितं ।
 वशिष्ठो वदतां श्रेष्ठो जावालिश्चेदमूचतुः ॥ 43 ॥
 मा शुचो भरत प्राज्ञ नैष प्राच्यो महीपतिः ।
 आनन्तर्यमसंमूढः कर्तुमस्य त्वमर्हसि ॥ 44 ॥

be thus disagreeable to thee, it is still right that thou shouldest converse with Shatrooghna. O king! why, after exiling through female influence Ram and Lukshmana, who have assumed the dress of a devotee, hast thou abandoned life and departed to heaven ?" The wives of the king, hearing the magnanimous Bhuruta thus lamenting, wept aloud, anew oppressed with grief. The excellent Vushishtha and Javali now addressed the lamenting Bhurutu, the prey of sorrow, saying, "O wise Bhuruta, grieve not! The sovereign of the world is not an object of grief. It becomes thee in calm composure to perform for him the last sad offices. His friends and associates, thus grieving, through fondness, would bring down from heaven with their tears, O descendant of Rughoo, him who is gone thither. O chief of

शोचमाना हि सस्नेहा बान्धवाः सुहृदस्तथा ।
 पातयन्ति गतं स्वर्गाद् अुपातेन राक्षस । 45 ॥
 श्रूयते हि नरव्याघ्र पुरा परमधार्मिकः ।
 भूरिद्युम्नो गतः स्वर्गं राजा पुण्येन कर्मणा । 46 ॥
 स पुनर्व्वत्सुवर्गस्य शोकवाच्येण राक्षस ।
 कृत्स्ने वै क्षयिते पुण्ये पुनः स्वर्गान्निपातितः । 47 ॥
 तस्मात्त्वं राजपुत्राद्य पितुः स्नेहसमन्वितः ।
 गतं नार्हसि तं स्वर्गात्पुनश्चावयितुं वृषं । 48 ॥
 अतिशोकान्निसन्तप्तः पिता ते स्वर्गतश्च्युतः ।
 शपेत्त्वं मन्युना विष्टस्तस्मादुत्तिष्ठ मा शुचः । 49 ॥

men, it is reported, that formerly Bhooridyoomna, a most pious king, who
 had attained heaven through his meritorious deeds, was cast out from thence,
 because his merits, the fruit of excessive labor, were weakened by the tears
 of his friends. It is therefore improper, O prince, that thy affection for thy
 father, should this day bring back the king from heaven whither he is arrived.
 Fallen from heaven, and burning with the fire of excessive grief, thy
 father may curse thee through displeasure. Rise therefore; grieve no
 more. Thy father, who is enjoying the celestial world, conquered by his

नायं शोच्यस्तव पिता स्वकर्मजितलोकभाक् ।

मृतो नायं सुता यस्य यूयं रामपुरोगमाः । 50 ॥

धर्मात्मानो महात्मानो लोके प्रथितपौरुषाः ।

देवैर्जसः सत्त्वन्तो महेन्द्रवरुणोपमाः ।

एवमुक्त्वा वशिष्ठेन भरतो धर्मकोविदः । 51 ॥

त्यक्त्वा शोकमिदं वाक्यमुवाच वदताम्बरः ॥

ब्रुवन्ति यद्भवन्तो मां तथा तदिति मे मतिः ।

बलवांस्तु पितृस्नेहो भृशं पीडयतीव मां । 52 ॥

own meritorious deeds, is by no means an object of grief; he is not dead, whose sons, with Rama at their head, are pious, magnanimous, famed for prowess throughout the world, possessed of divine energy; pure, equal to Muhendra and Vuroona." Bhuruta, acquainted with duty, chief among the eloquent, thus addressed by Vushishtha, abandoned grief, and replied to his teachers: "What you have said to me, are my own ideas; yet strong affection to my parent fills me with pain. Silenced by you, my teachers, speaking for my good, I abandon grief, and will perform the funeral obsequies of my father,

संस्तम्भितो भवद्भिश्च गुरुभिर्हितवादिभिः ।
 त्यक्त्वा शोकं करिष्यामि पितुरस्योर्द्ध्वदेहिकं । 53 ॥
 आनयन्तु यथोद्दिष्टं भवन्ते नृपमन्त्रिणः ।
 सांस्कारिकं पितुर्मेऽद्य सर्व्वं सम्भारमुत्तमं । 54 ॥
 इति नृपतिसुतस्य भाषतः सह नृपमन्त्रिपुरोहितैस्तैः ।
 अधिकमिव विवृद्धयामिनी शतयामेव बभूवुः शर्व्वरी । 55 ॥
 तस्यां रात्र्यां व्यतीतायां भरतं सूतमागधाः ।
 सुप्तं प्रबोधयिष्यन्तस्तद्युवुर्मधुरस्वराः । 56 ॥
 सहसा चाभ्यहन्यन्त दुन्दुभ्यः सुमहास्रनाः ।
 आध्माप्यन्त सुधोषाश्च शङ्खवेणुगणाः पृथक् । 57 ॥

Ye, the counsellors of the king, bring the different articles requisite this day for my father's funeral ceremonies." That night appeared to the prince, thus conversing with the king's counsellors and priests, as though it were a hundred watches long. The night being gone, the awakeners and panegyrists, whose work it was to wake the sleeping monarch, with melodious voices, uttered their praises with the view of waking Bhuruta. The loudly sounding Doon-doobhis at once struck up; and the shrill shell, and the flute, and the loud

स तूर्यधोवः सुमहान् पूरयन्निव तां पुरीं ।
 बोधयामास भरतं शोकव्याकुलमानसं । 58 ॥
 प्रतिविध्याथ भरतस्तं प्रबोधकनिखनं ।
 नाहं राजेति चाप्युक्त्वा ततः शत्रुघ्नमब्रवीत् । 59 ॥
 पश्य शत्रुघ्न कैकेय्याः कुर्वन्त्या लोकगर्हितं ।
 अयशः पातितं मूर्द्धि ममासह्यमनागसः । 60 ॥
 राजधर्मानुगा राज्ञः पितुर्भर्मे तद्विनाकृता ।
 परिभ्रमति राजश्रीर्विकर्णा नौरिवाम्भसि । 61 ॥
 इत्येवं भरतं तत्र विलपन्तं पुनः पुनः ।
 दृष्ट्वा प्रहृष्टः सर्वैः शोकार्त्ता नृपयोधितः । 62 ॥

trumpet, filling the palace with their sounds, awakened the troubled Bhuruta.
 But Bhuruta, saying, "I am not king," forbade the stimulating sound, and
 thus addressed Shatrooghna: "Contemplate, O Shatrooghna, this insupportably
 disgraceful deed, detested by the whole world, which, through Kikeyee's thus
 acting, has fallen on the head of guiltless me. The guardian goddess of the
 kingdom, attendant upon royal virtue, being bereft of the king my father, wan-
 ders about as a boat is driven in the ocean without a rudder." All the wives
 of the king, seeing Bhuruta thus repeatedly lamenting, with reiterated cries

भरतेन ततः सार्द्धं वशिष्ठो वेदवित्तमः ।

अविवेश तदा राज्ञः सभां मन्त्रयितुं हितं । 63 ॥

शतकुम्भैस्तम्भशतैर्मणिचित्रैर्ज्विभूषितां ।

वृहस्पतिरिवेन्द्रेण सुधर्मां सहितः सभां । 64 ॥

तत्रासने रत्नचित्रे स्पर्द्धास्तरणसमृते ।

उपविश्य ततः सर्वानानयामास मन्त्रिणः । 65 ॥

सुमन्तुं जैमिनिञ्चैव सुमन्त्रं विजयन्ततथा ।

मन्त्रिणो नैगमांश्चान्यान् प्रधानांश्च पुरोगमान् । 66 ॥

wept aloud. *Vushishtha*, eminent in the knowledge of the *veda*, wishing to consult with *Bhuruta* on what was proper to be done at the present juncture, now entered the place of the royal assembly, adorned with an hundred golden pillars and gems wrought in various devices, as *Vrihusputi* enters with *Muhendra* the assembly of the gods. There, being seated on a seat ornamented with jewels and overshadowed with a splendid canopy, he caused all the counsellors to be called, *Soomuntoo*, *Jimini*, *Soomuntra* and *Vijuya*, and the other wise counsellors, and the chief servants of the king. A large

जनौघः सुमहांस्तत्र समुपायात्समन्ततः ।

सभायां भरतं द्रष्टुं शत्रुघ्नसहितन्तदा । 67 ॥

ततो हलहलाशब्दः सुमहानभवत्तदा ।

कैतूहलाज्जनौघस्य सभां प्रत्यभिधावतः । ॥

तत्राय भरतं दृष्ट्वा सभायां सपुरोहितं ।

अभ्यनन्दन् प्रकृतयो यथा दशरथन्तथा । 68 ॥

नृपजनगुरुमन्त्रिभिर्युता मणिरुचिरासनरत्नभूषिता ।

दशरथसुतशोभिता सती दशरथयुतव रराज सा सभा । 69 ॥

multitude also came together on all sides to see Bhuruta with Shatrooghna in the assembly. The gazing multitude, running to the assembly, shouted for joy. Seeing Bhuruta, with the priest, in the assembly, the people rejoiced as if they had beheld Dusha-rutha himself. The assembly consisted of royal personages, the counsellors, and those of highest respectability. The room adorned with seats, studded with precious stones and costly ornaments, being thus honoured by the presence of the son of Dusha-rutha, appeared gay as when Dusha-rutha himself was present. Attended by the assembled multitude,

समावृत्ते जने तस्मिन्नुदिते च दिवाकरे ।

वशिष्ठस्तमुवाचेदं भरतं तांश्च मन्त्रिणः । 70 ॥

एताः प्रकृतयः सर्वा नागराश्च प्रधानतः ।

राजसंस्कारितं द्रव्यमादाय समुपस्थिताः । 71 ॥

उत्तिष्ठ भरत क्षिप्रं मा भूत्कालात्ययः प्रभो ।

पितुः कुरु यथान्यायं संस्कारं भूरिदक्षिणं । 72 ॥

होतारस्ते पितुरिमे वेदवेदाङ्गपारगाः ।

अग्निहोत्रमुपादाय जावालिप्रमुखाः स्थिताः । 73 ॥

गन्धराक्षानि चैतानि संस्कारार्थं पितुस्तव ।

उपादायाग्रतः प्रैष्याः प्रतीक्षन्त उपासते ॥ 74 ॥

the sun being now risen, Vushishtha thus addressed Bhuruta and the counsellors : “ The principal citizens are present with the articles for the funeral ceremonies of the king. Speedily arise, O Bhuruta ! let not the time pass by. O my lord ! perform the funeral rites according to the ordinance. These, the sacrificing priests of thy father, well versed in the *veda*, and the *vedanga*, having brought the sacred fire, are standing here with Javali at their head. The servants, sent before, having brought the fragrant wood collected for the funeral of thy father, are now expecting us. Jars of

सर्पिस्तैलवसाः कुम्भाः सज्जिताश्चापि ते पितुः ।
 अग्नेः समित्यनार्थाय गन्धमाल्यञ्च पुष्कलं ॥ 75 ॥
 गन्धतैलानि गन्धाश्च धूपाश्चागुरुसम्भवाः ।
 सज्जिता शिविकाद्यैः पितुस्ते रत्नभूषिता ॥
 अत्रैनं शिविकायान्तं संवेशय नराधिपं । 76 ।
 शिविकागतमुत्क्षिप्य नयैनं वहिराशु च ।
 एवमुक्त्वा वशिष्ठेन भरतः प्रत्युवाच तं ।
 वशिष्ठं वदतां श्रेष्ठं पितुर्ब्रह्मतं गुरुं ॥ 77 ॥

clarified butter, and oil, and wine, prepared for thy father's funeral fire : a
 large chaplet of sweet smelling flowers, and sweet ointments, with perfumes,
 incense, and lignum aloes, are all collected ; and thy father's litter is prepared,
 adorned with jewels. Place the sovereign of men in this litter, and speedily
 carry him out." Bhuruta, thus addressed by Vushishtha, replied to the
 most excellent of those who were speaking, his father's spiritual guide
 by birth, appointment, and merit, " I will perform the ceremonies due to the

यदाज्ञापयसे राज्ञः करवाणि तदादृतः ।

दैवतं ह्यसि मान्यश्च गुरोश्चापि गुरुर्मम । 78 ॥

वाक्येन तेन तस्याय भरतस्य महात्मनः ।

आजगाम परं हर्षं वशिष्ठो द्विजसत्तमः । 79 ॥

शोकवेगमसह्यन्तं धारयन् भरतस्ततः ।

कलेवरं भूमिपतेः स तदा समुदैक्षत । 80 ॥

न चाशक्नोत्स शोकस्य वेगं धारयितुं तदा ।

महार्सवस्यापततस्त्रायवेगमिवोद्धतं । 81 ॥

king, even as thou commandest. Thou art a divinity ; thou art worthy of highest veneration, thou chief of my spiritual guides !” At this speech of the magnanimous *Bhuruta*, the excellent *Vushishtha* was highly pleased. *Bhuruta*, laboring to repress his grief, now beheld the body of the sovereign of the world ; till at length he could no longer restrain its mighty torrent, which resembled the waters of the sea, raised by the tide. Filled with anguish, trembling, and loudly lamenting, he with *Shutrooghna* hastily placed the king on the litter ; then taking up the bier on which the king was placed,

तदार्त्तिमान् वेपमानस्तत्तत्स विलपन् वज्र ।

शत्रुघ्नसहितः क्षिप्रं शिविकामानयन्नुप ।

शिविकास्थं स राजानमलङ्कृत्य विधानतः । 82 ॥

वाससा च महार्हेण समाच्छाद्य सुसन्वृतं ।

अवकीर्ण्य च माल्येन दिव्यधूपावधूपितं ।

गन्धचूर्णैः सुरभिभिः परिकीर्ण्य च सर्वशः । 83 ॥

उवाहोत्तिष्ठ प्य शिविकां शत्रुघ्नसहितस्ततः ।

हा राजन् क्वासि गन्तेति रुदन्नार्त्तः पुनःपुनः । 84 ॥

the body being previously adorned according to the precept, and wrapped in costly cloth, they threw the garland over it, and perfuming it with incense of the best kind, went forward with it sprinkled with perfumes, (to the place of destination) distressed and repeatedly exclaiming! "O king, where art thou gone?" While he was thus weeping, the servants, commanded by Vushishtha, having taken up the litter, went swiftly forward. The weeping

तमिंस्तया प्रहृदेते वशिकाकारचोदिताः ।

ययुः शीघ्रतरं प्रेष्याः शिविकास्रतिगृह्य तां । 85 ॥

पुरतः पाण्डुरं चक्रं बालव्यजनमेव च ।

अनयन् भूपतेः प्रेष्या रुदन्तः शोकविक्रलाः । 86 ॥

दीप्यमानं ऊतं पूर्वं जावालिप्रमुखेद्विजैः ।

अग्निहोत्रं नरपतेः प्रतस्थे तस्य चाग्रतः । 87 ॥

शकटानि सुपूष्मानि रत्नानां कनकस्य च ।

ययुर्धनविसर्गाय दीनानाथजनस्य च । 88 ॥

सर्वः प्रेष्यजनस्तस्य रत्नानि विविधानि च ।

और्ध्वदेहिकदानार्थं नृपतेर्विभूजन् ययौ । 89 ॥

servants, agitated with grief, took the white umbrella, and the chamura¹ to wave before the king; the sacred fire of the sovereign, brightly flaming, and daily fed by the twice-born with Javali at their head, was also carried before him. Carriages full of jewels and gold also followed, for the purpose of scattering wealth among the poor, and the populace. All the servants went forward scattering these various jewels as the king's funeral gifts. The

¹ A brush of hair, made of the tail of the Tartarian cow.

अग्रतः प्रययुष्वैनं सत्कर्मस्तुतिभिर्नृपं ।
 अभिष्टुव तौ मधुरं सूतमागधवन्दिनः । 90 ॥
 यस्मिन्निर्हरणे राज्ञः करुणस्तु महंस्तदा ।
 आर्त्तनादो ऽभवत् स्त्रीणां यथास्य मरणे तथा । 91 ॥
 ततः पौरजनः सर्वः सस्त्रीवृद्धकुमारकः ।
 अनुराजशरीरन्तर्निर्गयौ नगराद्बहिः । 92 ॥
 तथा भरतशत्रुघ्नौ शिविकाम्परिगृह्य तौ ।
 शोकदुःखसमाविष्टौ रुदन्तावनुजग्मतुः । 93 ॥
 कौशल्या च सुमित्रा च कैकेयी च तथापराः ।
 चतुर्दशशतार्द्धार्द्धाः प्रकीर्त्तासितमूर्द्धजाः ।

awakeners, the bards, and panegyrists preceded, chaunting the praises of the king with plaintive voices. While they were carrying the king away, a cry of distress arose from among the women, resembling that at his death. All the citizens, attended by the aged, their wives, and their daughters, went out of the city, following the royal corpse. *Bhuruta* and *Shutrooghna*, overcome with sorrow, taking hold of the litter, followed it weeping. *Koushulya*, *Soomitra*, *Kikeyee*, and the three hundred and fifty lotos-eyed widows of the

रुदत्यः शोचमानाश्च कुर्य्य इव सङ्कुशः ।
 अनुजग्मुः शरीरन्तद्राशे राजीवलोचनाः । 94 ॥
 अथास्य सरयूतीरे विविक्ते मृदुशाद्वले ।
 चन्दनागुरुकाष्ठैस्ते राशश्चक्रुः श्रितान्तरा । 95 ॥
 कालीयकमृणालैश्च बालकोशोरपद्मकैः ।
 चितान्तां विधिवत्कुर्य्यन्विपुलामथ ते जनाः । 96 ॥
 तस्याश्चितायां नृपतेः शरीरं तत्सुहृज्जनाः ।
 अग्राययत्समुत्क्षिप्य शोकव्याकुलचेतनः । 97 ॥

king, with their black and dishevelled hair, followed the corpse of the king, lamenting like weeping osprays. Then, on the uninhabited bank of the Sarayoo, covered with green grass, they raised the funeral pile of the king with sandal wood and lignum aloes. There they formed a large funeral pile, according to the ordinance, with fragrant wood, the stalks of water lilies, Bala, and the sweet roots of Veeruna,¹ and the wood of the Pudmuka;² after which, the friends of the deceased monarch, taking the body of the king, with distressed

¹ Andropogon muricatum.

² A kind of fir.

ताञ्चितां पृथिवीपालमारोप्य चौमवाससं ।

यज्ञपात्रचयञ्चक्रुस्तस्तस्योपरि द्विजाः । 98 ॥

यथास्थानेषु विन्यस्य तत्राग्निं विधिवद्बुधाः ।

मन्त्रानन्तर्मनोभिश्च जपन्तो ऽभ्युद्यतसुचः ।

होतारो यज्ञपात्राणि पवित्रैर्ममृजुस्तदा । 99 ॥

प्रमृज्यान्तरन्तस्याञ्चितायाम्परिचिक्षिपुः ।

सुक्पात्राणि च घालानि मुषलोदूखलन्तथा ।

अरणीसहितञ्चैव पवित्राणि च सर्वशः ।

विशस्य च पशुं मेध्यं मन्त्रसंस्कारसंस्कृतं । 100 ॥

minds, laid it upon the pile. Having placed the sovereign of the earth, wound in silken cloth, on the pile, the twice-born also placed thereon the sacrificial vessels. Then determining the due places, the wise men put fire to the sacrifice, repeating the formulas in their minds, and taking up the sacrificial ladle to pour clarified butter thereon. The sacrificing priests then cleansed the sacrificial vessels, and cast them on the pile. The spoon, the vessels, the rings of the sacrificial posts, the wooden mortar and pestle, with the wood by the attrition of which the fire was produced, all perfectly pure, and a purified beast which had been consecrated by the proper formulas,

अन्नास्तरणकं राक्षः समन्तात्परिचिक्षिपुः ॥

प्राज्ञाङ्गुलविकृष्टाञ्च चिताभूमिं समन्ततः ।

कृत्वा विधानतो धेनुं सवत्सां समवासृजत् ॥ 101 ॥

सर्पिस्तैलवशाभिश्च समन्तात्परिचिच्य तां ।

चिताम्प्रज्वाल्याच्च क्रे भरतः सह बन्धुभिः ।

अज्ज्वाल ततो वह्निः सहसैव स मेधतः ॥ 102 ॥

महार्चिष्मान् दहन्नास्तश्चितादृढं कलेवरं ।

विधिवत्संस्कृतो राजा गुरुभिर्वेदपारगैः ।

जगाम परमं स्थानं यज्वनाम्पुण्यकर्मणां ॥ 103 ॥

being killed and thrown on the funeral pile, they threw boiled rice on all sides of the king, and, first drawing a furrow round about the place where the pile was erected, according to the ordinance, they offered the cow with her calf, and scattered clarified butter, oil and flesh on all sides. *Bhuruta* with his friends then set fire to the pile. The fire instantly blazing up, speedily consumed the body of the king, which was on the pile. The king, thus consecrated by his spiritual teachers eminent in the *veda*, went to the

ततः प्रज्ज्वाल महासमिद्धो हिरण्यरेताः प्रदहन् सधूमः ।
 दृष्ट्वा च तं प्रज्वलितं चिताग्निमार्त्तस्वरञ्चक्रुरतीव नार्यः ॥ १०४ ॥
 पौराश्च सर्वे सहसा विलेपुस्तथैव राज्ञः सुहृदः सुतौ च ।
 हानाथ हा भूमिपते किमर्थं यासि त्वमस्मान् विवशान् विहाय । १०५ ॥
 ईत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे दशरथसंस्कारो नाम
 षष्ठितमः सर्गः ॥

blissful abodes of those who perform meritorious deeds. The fire fiercely
 blazing up, accompanied with smoke, speedily consumed the body of the king.
 The widows of the king seeing the blazing pile, uttered a cry of distress; and
 the thousands of citizens burst out into lamentation, together with the friends
 and sons of the king, exclaiming "O protector!" O sovereign of the earth!
 Why hast thou thus departed, leaving us helpless!

End of the sixtieth Section.

अवकीर्ण्य च माल्येन चितान्तामपसव्यतः ।
 सगणो भरतश्चक्रे विषपीत इव स्रवन् । १
 विह्वलमिव दुःखेन विभ्रममिव चातुरः ।
 प्रणेमे स पितुः पादौ निपत्य धरणीतले ॥ २ ॥
 तमार्त्तद्वपम्पतितम्विलपन्तमचेतनं ।
 उत्थापयामास बलात्परिगृह्य सुहृज्जनः ॥ ३ ॥
 अवेक्ष्य स पितुर्द्विपं सर्वगात्रेषु पावकं ।
 प्रगृह्य बाहू चक्रोऽश दुःखेन विषसाद च ॥ ४ ॥

SECTION LXI.

Having with his associates put the garland on the pile, Bhuruta circumambulated it, and staggering like one who had drank poison, he, distracted with anguish, bowing at the feet of his father, in prostrating himself fell to the earth. His friends tenderly taking hold of him, raised up by force the hero, fallen through anguish, and lamenting, almost bereft of life. Beholding the fire kindling on every part of his father's body, the hero throwing up his arms, lamented aloud with unspeakable distress, " Oh ! this vast ocean ! of

मन्थरावाक्यतोयौघं वरदानमहाद्ददं ।

कैकेयोनिश्चयग्राहमणारं शोकसागरं ॥ 5 ॥

शब्दापिहितकण्ठो ऽसौ सवाचमभिनिश्चसन् ।

शोकदुःखपरीतात्मा मदक्षीव इव स्वलन् ।

विललापातिक्कणं भरतः परिविक्रलः ॥ 6 ॥

यस्मै मां परिदद्यास्तं गते भ्रातरि राघवे ।

तत्त्वं प्रब्रजयित्वा प्राक् कस्येमाम्परिदास्यसि ॥ 7 ॥

यस्या गतिरनाथायाः पुत्रः प्रब्रजितस्त्वया ।

तामिमन्तात कौशल्या किमर्थं नाभिभाषसे ॥ 8 ॥

which the words of Munthura form the waters, the giving of the promised boon, the vast reservoir, and the fatal resolution of Kikeyee, the crocodile which agitates this mighty sea !” Stifling his sobs, the hero, sighing, spent with grief, his tears plentifully flowing, reeled to and fro like a drunken man, exclaiming in the most plaintive manner, “ O my father, to whom wilt thou commit this kingdom, for the sake of which Raghava, my brother, exiled by thee, is gone to the forest ? Why dost thou not speak to the destitute Koushalya, whose asylum and son is expelled by thee ? The descendant of Raghava

एवमाद्यतिदुःखार्त्तो विलपन्नेव राविवः ।
 भूमौ पपात शक्रस्य यन्त्रमुक्त इव ध्वजः ॥ ९ ॥
 अतिपेतुः पतन्तं पुरुषाः परिचारकाः ।
 पुण्यक्षये च्युतं स्वर्गाद्यातिमृषयो यथा । १० ॥
 शत्रुवृश्चापि भरतं पतितं समवेक्ष्य तं ।
 विसंशकलो न्यपतच्छेद्यन् पितरमात्मनः । ११ ॥
 उन्मत्त इव विप्रेक्ष्य विललाप निपत्य सः ।
 गुणसंकीर्तनं कुर्वन् पितुर्वै पितृवत्सलः । १२ ॥
 सुकुमारञ्च बालञ्च सततं लालितन्वया ।
 क्व तात भरतं हित्वा विलपन्तं गमिष्यसि । १३ ॥

lamenting in these and many other expressions, fell again to the ground like the flag-staff of *Indra*, lifted from its socket. The attendants ran towards him thus falling, as the sages ran to *Yuyati*, when he fell from heaven after the virtue of his meritorious deeds had been exhausted. Seeing *Bhuruta* fallen on the earth, *Shutrooghna* at length fell himself to the ground, almost void of sensation through grief for his father. Fallen to the earth, he, full of filial affection, repeating the great qualities of his parent, lamented, "O my father ! where art thou gone, abandoning the weeping *Bhuruta*, that tender prince, a

भोज्याभरणानैस्त्वं वासोभिश्च पृथग्विधैः ।

सम्बर्द्धयसि नः सर्वान्स्त्रजः को ऽद्य करिष्यति । 14 ॥

अतो दुःखाभितप्तानां पृथिवी नो विपद्यते ।

पित्रा गुणवतेष्टेन लालिता न सहस्रधा । 15 ॥

त्वयि राजन् गते स्वर्गं रामे चारण्यमाश्रिते

न जीवितुं व्यवस्यामि प्रवेक्ष्यामि ऊताशनं । 16 ॥

ह्रीनां पित्रा तथा भ्रात्रा शून्यामिव पुरीमिमां ।

अयोध्यां न प्रवेक्ष्यामि प्रवेक्ष्यामि ऊताशनं । 17 ॥

एवमादि तयोः श्रुत्वा भ्रात्रोर्विलपितन्तदा ।

सर्वः परिजने भूयो भ्रशमार्त्ततरो ऽभवत् । 18 ॥

child, constantly dandled by thee? With food, ornaments, drink, and clothing of various sorts, hast thou hitherto nourished us—who shall now do all this for us? What will become of the earth, formerly nourished in a thousand ways by the excellent parent of us miserable and wretched? Since thou, O my father, art gone to heaven, and Ram gone to the forest, I have no wish to live—I will enter the fire—I will not enter this empty city, bereft of my father and my brother—I will enter the fire.” Hearing these wailings of the two brothers, all the family were afresh involved in grief. Both Bhuruta and

ततः शोकपरिश्रान्तौ शत्रुघ्नभरतावुभौ ।
 विलपित्वातिक्रुणं ध्यानमेवान्वपद्यतां । 19 ॥
 तौ ध्यानमास्थितौ दृष्ट्वा पितुरिष्टः पुरोहितः ।
 वशिष्ठो भरतम्वाक्यमुत्थाप्येदमुवाच ह । 20 ॥
 हृन्द्दुःखैर्जगत्सर्वमभिभूतमिदं सदा ।
 अवश्यमाविनं भावं न त्वं शोचितुमर्हसि । 21 ॥
 जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । ।
 तस्मादपरिहार्येयं न त्वं शोचितुमर्हसि । 22 ॥
 सुमन्त्रश्चापि शत्रुघ्नं पतितं धरणीतलात् ।
 उत्थापयन्नुवाचार्त्तः सर्वभूतभवाभवं । 23 ॥

Shatrooghna piteously weeping, being exhausted with grief, now fell into a state of insensibility. Seeing them in this state, Vushishtha, the sacrificing priest of their father, raising up Bhuruta, thus addressed him: "Every thing in this world is constantly attended with pain and pleasure. What is assuredly to be, will come to pass : it is not, therefore, becoming for thee to grieve. The death of every thing that is born, and the reproduction of all that dies, must necessarily take place. It is improper for thee to bemoan what cannot be prevented." Then Soomuntra, distressed, raising the fallen Shatrooghna from the ground, related to him the nature of the formation, the pro-

उत्थितौ तौ नरव्याघ्रावश्रुक्लिन्नौ विरेजतुः ।
 वर्धातोयपरिक्लिन्नौ पृथगिन्द्रध्वजाविव । 24 ॥
 अश्रूणि परिमार्ज्जनौ वास्परक्लेक्षणे तु तौ ।
 अमात्यास्त्वरयामासुः पितुः प्रति जलक्रियां । 25 ॥
 एवं संस्कारणं कृत्वा भरतः पृथिवीपतेः ।
 जलक्रियां पितुर्धर्मान् कर्त्तुं समुपचक्रमे । 26 ॥
 पुण्यां पुण्यजलाकोणां महर्षिगणसेवितां ।
 उदकं स पितुर्द्दातुं सरयुं सरितं ययौ । 27 ॥
 अवगाह्य ततः पुण्यां सरयुं ससुहृज्जनः ।
 ददौ पितरमुद्दिश्य भरतः सलिलाञ्जलिं । 28 ॥

duction, and the destruction of all things. The two brothers thus raised up, their eyes defiled with tears, appeared like two flags erected for Indra, when beaten by the rains. Having wiped away their tears, their eyes inflamed by weeping, the two brothers were now hastened by the counsellors to perform the funeral libations for their father.¹ Bhurura having performed the obsequies² of the sovereign of the earth, began at length to perform these libations. For the sake of offering water to his father he went to the pure and sacred river Suruyoo, frequented by the great sages. There, having bathed with his friends, Bhuruta, in memory of his father, poured water into the palm of his

1 Funeral ceremonies consist of two principal parts, viz. burning, and *turpuna*; to each of which numerous inferior ceremonies are appended. The first is the burning of the body, the second is the refrigeration of the soul by libations of water. 2 The burning of the body.

3 Each of the attendants who touches the dead body is required to make a libation of one *anjalee* of water to the deceased.

ददतः सलिलन्तस्य भरतस्य महात्मनः ।
 सान्निध्यं परितः पुण्याः सरयूः प्रददुस्तदा । २९ ॥
 विषाशा च शतद्रुश्च गङ्गा च यमुना तथा ।
 सरस्वती चन्द्रभागा तथान्याः सरिताम्बराः । ३० ॥
 तासां नदीनां पुण्यानां सलिलेन दिवकृतं ।
 पितरं तर्पयामास भरतः ससुहृज्जनः । ३१ ॥
 स सर्वमात्मसंयुक्तः सामात्यः सपुरोहितः ।
 तर्पयामास राजानं सलिलेन विधानतः । ३२ ॥
 ततः कृत्वा दकं सर्वं पौरजानघदा जनाः ।
 पृथगाश्वासयामासुर्भरतं शोकलालसं । ३३ ॥

hands. The pure rivers Vipasha, Shutudroo, Gunga, Suruswutee, Chundra-
 bhaga, and other eminent rivers, approaching the magnanimous Bhuruta, who
 was pouring out libations, yielded their waters to the Suruyoo. With the
 water of these sacred rivers, Bhuruta and his associates refrigerated the soul
 of his father who was gone to heaven. Thus attended by all his mothers,
 by the counsellors, and the priest, he gratified the king with water, accord-
 ing to the ordinance. Having finished the libations, all the people from
 the town and the country separately consoled Bhuruta, absorbed in grief.
 Bhuruta, cheered by them, departed from thence, and accompanied them

आश्वास्यमानस्तेश्चाय प्रययौ भरतस्ततः ।
 तैरेव सहितैः सर्वैर्योध्यामगमत्तदा । 34 ॥
 दूरादेव च तां दृष्ट्वा दीनातुरजनावृतां ।
 पुरीमयोध्यां भरतः पौरान् वचनम्ब्रवीत् । 35 ॥
 गते नरपतौ स्वर्गं रामे ऽपि वनमाश्रिते ।
 भातीयं मे निरानन्दा प्रमथानसदृशी पुरी । 36 ॥
 प्रमदा हतवीरेव विचन्द्रेव च शर्वरी ।
 विहीना नरदेवेन पुरीयं न विराजते । 37 ॥
 नेक्काम्येतामहं द्रष्टुं न प्रवेष्टुं हतत्विषं ।
 इहैव प्रायमाशिष्ये पितुर्दृष्टनकाङ्क्षया । 38 ॥

all to *Uyodhya*. Viewing from a distance the city of *Uyodhya* filled with
 wretchedness, *Bhuruta* thus addressed the citizens, "The sovereign of men
 being now gone to heaven, and *Rama* having taken up his residence in
 the forest, this city now appears to me dreary as a cemetery. As a hero
 deprived of his spouse—as a night without the moon; so this city, empty of
 the chief of men, seems void of every thing pleasant. I do not wish to enter
 it, or even to behold it, stripped thus of all its splendor. Here will I abide
 in expectation of a sight of my father. What remains for me, bereft of my

किम्मे पित्रा विहीनस्य जीवितेन सुखेन वा ।
 इच्छामि जीवितुं नाहमनुयास्यामि भूमिपं । 39'
 तत्र राज्ञो महामात्यो धर्मपाल इति श्रुतः ।
 परिदेवयमानन्तं भरतं वाक्यमब्रवीत् । 40॥
 शोचतो मुह्यतश्चैव मोघन्ते भरत श्रुतं ।
 कुरु वाक्यं ममैवेदमनुवृषं नृपात्मज । 41॥
 शोके भरत निर्जन्तं नात्यर्थं कर्तुमर्हसि ।
 सर्वस्वजननाशे ऽपि न हि शोचन्ति पण्डिताः । 42 ॥
 रुदतः शोचतो वापि यदि नाम पुनर्मृतः ।
 स जीवेत् स्वजनः कश्चिन्ननुशोचेम सर्वशः । 43 ॥

father, of life, and of all happiness? I desire not to live ; I will follow the
 sovereign of the earth. The chief counsellor of the king, called *Dhurma-pala*,
 now spake thus to the weeping *Bhuruta* : " O *Bhuruta* ! Is the *veda* revocable
 by thy grief and distress ? O prince ! act according to my advice : it ill be-
 comes thee to abandon thyself to excess of grief. Wise men do not grieve
 at the loss of all their relatives. Could indeed the dead relatives of any one
 weeping be revived again, then might he grieve to the utmost. But when

यदा त्ववश्यं गन्तव्यं सर्वैस्माभिरागतैः ।
 मृत्युकाले तदा शोके नास्ति सामर्थ्यमन्वपि । 44॥
 एकाग्रं त्वं सहास्माभिरयोध्यां प्रविश प्रभो ।
 स्वजनं शोकसन्तप्तं समाश्वासय मानद । 45 ॥
 ततोऽनन्तरमेव त्वं स्वर्गतस्य महीपतेः ।
 श्राद्धकर्म प्रधानानि विधिवत्कर्तुमर्हसि । 46॥
 त्वं ह्यद्य नाथः सर्वेषामस्माकं स्वजनस्य च ।
 शोचितुं नार्हसे तत्त्वं प्रजानां नाथतां गतः । 47 ॥
 एवमुक्तः स विप्रेण धर्मपालेन धार्मिकः ।
 प्रविवेश निरानन्दमयोध्यां सपदानुगः । 48 ॥

that road, inevitably to be travelled by all who exist, comes to be trodden at the time of death, what advantage will arise from grieving? O my lord! speedily return with us to *Uyodhya*. Be a fountain of consolation to thy relatives tortured with sorrow. It will soon be proper for thee to perform, according to the ordinance, the offerings to the manes of thy father, who is seated in heaven. Thou art this day the lord of us all, and of all thy relations,—it is improper then for thee to indulge thyself in grief, the government of the subjects, devolved on thee." Thus addressed by the brahmana *Dhurmapala*, the pious one, cheerless, following them, entered the city of *Uyodhya*, full of distressed persons, and resounding with the cries

विष्णुचतुर्वर्ष्यां विध्वस्तविषणापणां ।
 शोकातुरजनाकीर्णां दीनस्वनविनादितां । 49 ॥
 ततो विवेश स्वजनेन सम्भृतः पितुर्निवेशं भरतो ऽतिदुःखितः ।
 विहीनमिन्द्रप्रतिमेन राज्ञा गतोत्सवाकारमिवातिनिष्प्रभं । 50 ॥
 अविश्य तस्मिंस्तु पितुर्निवेशने तृणानि संस्तीर्य दशाहमाबुधः ।
 ततः स सुखाप तमेव चिन्तयन् पितुर्विनाशं भरतो ऽतिदुःखितः । 51 ॥
 इत्यार्षे रामायणे बाल्मीकीये ऽध्याकाण्डे उदकक्रियाकरणा
 न्नमैकषष्टितमः सर्गः ॥

of the wretched ; its courts and streets empty ; its markets destitute of wares.
 Afterwards the afflicted *Bhuruta*, surrounded by his relations, entered his
 father's palace, overspread with gloom, bereft of the king, the image of *Indra*,
 and from which the soul of all public joy had now departed. Having en-
 tered his father's palace, the greatly afflicted *Bhuruta*, spreading a seat of sa-
 cred *koosha*,¹ lay thereon for ten days, meditating on his father's unhappy
 death.

End of the sixty-first Section.

¹ When a parent or husband is dead, the children and wife are forbidden to sit on any seat except one made of *koosha*, till the uncleanness be ended.

ततो दशा हे ऽतिगते कृतशौचो नृपात्मजः ।
 द्वादशे ऽहनि सम्प्राप्ते आद्रकर्मण्यकारयत् । १ ॥
 ब्राह्मणेभ्यो धनं रत्नं ददावन्नञ्च पुष्कलं ।
 वास्तिकं वज्रं शुक्लञ्च गाश्चापि वज्रशस्तथा । २ ॥
 दासीर्दासांश्च यानानि वेषमानि सुमहान्ति च ।
 ब्राह्मणेभ्यो ददौ पुत्रो राशस्तस्योर्द्ध्वदेहिकं । ३ ॥
 ततः श्मशान्तसमये दिवसे च त्रयोदशे ।
 विललाप महावाक्कर्मरतः शोकमूर्च्छितः ॥ ४ ॥

SECTION LXII.

After ten days had elapsed, the prince legally purified himself, and on the twelfth day, performing the offering to his father's manes, he gave wealth, jewels, and food in abundance to the brahmuns. The prince also gave them, as funeral gifts, goats and multitudes of cows; also male and female servants, and much silver, with vehicles, and houses. Then, at the dawn of the thirteenth day, the mighty Bhuruta, overcome with grief, his voice

शब्दापिहितकाष्ठश्च शोधनार्थमुपागतः ।

चितामूले पितुर्वाक्यमिदमाह सुदुःखितः । 5 ॥

तात यस्मिन्निसृष्टोऽहं त्वया भ्रातरि राघवे ।

तस्मिन् वनं प्रव्रजिते शून्ये त्यक्त्वाऽस्यहं त्वया । 6 ॥

यस्या गतिरनाथायाः पुत्रः प्रव्रजितो वनं ।

तामम्यां तात कोशल्यां त्यक्त्वा त्वं द्वागतो नृप । 7 ॥

दृष्ट्वा भस्मारुणन्तश्च दग्धास्थिस्थानमण्डलं ।

पितुः शरीरनिर्वाणं निष्टनन् विषसाद् ह । 8 ॥

almost suppressed with sorrow, going near for the purpose of purification,¹ spoke thus at the foot of his father's funeral pile: "My brother Raghuva, to whom thou hadst delivered me, being gone to the wood, I am now cast out into the world by thee without any support. O my father! O king! after abandoning my mother Koushulya, whose son, and asylum forlorn, is exiled to the wood,—whither art thou gone?" Seeing the place of the pile where the body of his father was consumed, now burnt to redness, and strewed with ashes and burnt bones, he broke out afresh into lamentation, and at length,

¹ Brahmans, on the fourth day after the burning of the dead, and kshatriyas, on the tenth, throw the remaining bones, (which are previously buried to prevent the beasts eating them,) into the water: no one is allowed to touch the body of a near relative till this ceremony be performed. On the twelfth day they may perform certain religious ceremonies; on the thirteenth the place where the pile was erected is cleansed and purified with appropriate ceremonies, the circumstance here described.

स तु दृष्ट्वा हृदन्तीनः पपात धरणीतले ।
 उत्थाप्यमानः शक्रस्य यन्त्रध्वज इवेच्छितः । 9 ।
 अभिपेतुस्ततः सर्वे तस्यामात्याः शुचिव्रतं ।
 अन्तकाले निपतितं ययातिमृषयो यथा । 10 ॥
 शत्रून्नापि भरतं दृष्ट्वा शोकपरिहृतं ।
 विसंशो न्यपतद्भूमौ भूमिपालमनुस्मरन् । 11 ॥
 उन्मत्त इव निश्चितो विललाप मुहुःखितः ।
 स्मृत्वा पितुर्गुणान्कानि तानि तानि तदा तदा । 12 ॥
 मथराप्रभवस्तीव्रः कैकेयीग्राहसकुलः ।
 वरदानमयो ऽक्षोभ्यो ऽमज्जघच्छोकसागरः । 13 ॥

weeping and wretched, fell to the ground, like the exalted flag-staff of *Indra* raised up out of its socket. All his counsellors now approached *Bhuruta* thus performing the ceremonies of purification, as the sages approached the fallen *Yuyati*. Seeing him overwhelmed with grief, *Shutrooghna* also, recollecting the king, fell senseless on the ground like one bereft of reason. At length recovering himself, he, distracted with grief, lamented while he called to mind the image, and the excellent qualities of his deceased parent, exclaiming, "This sea of bitter grief, of which *Munthura* is the origin, which is inhabited by the

सुकुमारञ्च बालञ्च सततं लालितं त्वया ।

क्व तात भरतं हित्वा विलपन्तं गतो भवान् । 14 ॥

ननु भोज्येषु पानेषु वस्त्रेषु भरणेषु च ।

प्रवारयति नः सर्वांस्तन्नः को ऽद्य करिष्यति । 15 ॥

अवदारणकाले तु पृथिवी न वदोर्यते ।

विहीना या त्वया राजा धर्मज्ञेन महात्मना । 16 ॥

पितरि स्वर्गमाधत्ते रामे वारण्यमाश्रिते ।

किम्मे जीवितसामर्थ्यं प्रवेक्ष्यामि ऊताशनं ।

हीनो भ्रात्रा च पित्रा च शून्यामिद्धाकुपालितां । 17 ॥

crocodile Kikeyee, and agitated by the fatal promises, has swallowed us up !
O my father ! where art thou gone, abandoning the lamenting Bhuruta, a tender prince, a child constantly dandled by thee. Thou hast hitherto furnished us with food, and clothing, and ornaments : Who will now provide all these for us ? Why did not the earth, when opened for thy funeral pile, rend on account of being bereft of thee its sovereign, magnanimous, and acquainted with every duty ? After my father has departed to heaven, and Rama has taken up his abode in the forest, what power have I to retain my life ? I will enter the fire—I will not enter the desert Uyodhya, bereft of my father

अयोध्यां न प्रवेक्ष्यामि प्रवेक्ष्यामि तपोवनं ।
 तपोर्विलपितं शुचः वसनञ्छाप्य वेक्ष्य तत् ।
 भृशमार्त्ततरा भूयः सर्व एवानुगामिनः । 18 ॥
 ततो विषमौ श्रान्तौ च शत्रुघ्नभरतावुभौ ।
 धरायां स्म व्यचेष्टेतां भग्नशृङ्गाविवर्द्धभौ । 19 ॥
 ततः प्रकृतिमान् वैद्यः पितुरेषां पुरोहितः ।
 वशिष्ठो भरतं वाक्यमुत्थाप्य तमुवाच ह । 20 ॥
 योदधौ ऽयं दिवसः पितुर्वृत्तस्य ते विभो ।
 सावशेषास्थिनिचये किमिह त्वं विलम्बसे । 21 ॥

and my brother, formerly nourished by the family of *Ikshwakoo*. I will enter the forest, sacred to devout austerities." All the attendants hearing the lamentation, and beholding the distress of the two brothers, were still more afflicted. At length *Shutrooghna* and *Bhuruta*, sad and weary, fell on the earth, unable to sustain themselves, like two bulls with their horns broken. The excellent and wise *Vushishtha*, the priest of the father of these heroes, now raising *Bhuruta*, addressed him thus, "This, O Sir, is the thirteenth day since the burning of thy father. Collect the bones which may remain.¹ Why

¹ Any fragments which were overlooked on the tenth day, are, with the ashes and other remains, thrown into the water on the thirteenth day.

त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तान्यविशेषतः ।
 तेषु चापरिहार्येषु नैनं भवितुमर्हसि । 22॥
 सुमन्त्रश्चापि शत्रुञ्जमुत्थाप्याभिप्रसाद्य च ।
 आवयामास तत्त्वज्ञः सर्वभूतभवाभयं । 23॥
 उत्थितौ तौ नरव्याघ्रौ प्रकाशते यशस्विनौ ।
 वर्षातपपरिस्नानौ पृथगिन्द्रध्वजाविव । 24॥
 अश्रूणि परिमृद्वन्तौ रक्ताक्षौ दीनभाषिणौ ।
 अमात्यास्त्वरयन्ति स्म तनयौ चापराः क्रियाः । 25॥

dost thou delay ? Three kinds of evils constantly paired¹ are the lot of all creatures. It becomes thee not therefore to be anxious about those things which cannot be prevented." Soomuntra who was acquainted with the first principles of things, having also raised up Shatrooghna and comforted him, related to him the nature of the existence or non-existence of all things.² Being raised up, the two famous chiefs of men, faint and wiping their tears, their eyes red, and their speech feeble, appeared like two weather-beaten flags of Indra. The counsellors now hastened the princes to perform the

¹ These according to some, are hunger and thirst, birth and death, pleasure and pain, but according to Teertha, fear and surprize, decrepitude and death, gain and loss.

² The sameness of idea which occurs in this lamentation, compared with the preceding one, can scarcely be accounted for, but by supposing this to be a repetition crept in through the negligence of former transcribers. This is suspected to be the case in several places which occur in the course of the poem. The pundits, however, are tenacious of these passages as they find them necessary to complete the given number of couplets in the poem, twenty four thousand.

ततः प्रभातसमये दिवसे ऽथ चतुर्दशे ।
 समेत्य राजकर्त्तारो भरतं वाक्यमुब्रुवन् ॥ 26 ॥
 गतो दशरथः स्वर्गं यो नो गुरुतरो गुरुः ।
 रामम्प्राज्यं वै ज्येष्ठं लक्ष्मणश्च महाबलं ॥ 27 ॥
 त्वमद्य भव नो राजा राजपुत्र महायशः ॥
 आप्नोति नापदं यावदिदं राष्ट्रमराजकं ॥ 28 ॥
 अभिषेचनिकं सर्वमिदमादाय राघव ।
 इतीक्षते त्वां स्वजनः श्रेणयश्च नृपामज ॥ 29 ॥
 राज्यं गृहाण भरत पितृपैतामहं ध्रुवं ।
 अभिषेचय चात्मानं पाहि चास्मान्नरर्षभ ॥ 30 ॥

remaining ceremonies. On the morning of the fourteenth day, the counsellors of the king being assembled, thus addressed Bhuruta: "King Dusha-rutha, our most venerable sovereign, having sent Rama his eldest son with Lukshmana to the great forest, is departed to heaven. O illustrious prince! become our king this day. As long as thou delayest accepting this office, the kingdom remains without a head. O descendant of Rughoo, all the articles for the installation are ready. Thy relatives and all orders of men look up to thee, O prince. Accept, O Bhuruta, the kingdom which has so long pertained to thy paternal ancestors. Cause thyself to be installed. Become our protector, O

एवमुक्तः शुभम्वाक्यं द्युतिमान् सत्यवाक् शुचिः ।
 आभिषेचनिकं भाणं कृत्वा सर्वं प्रदक्षिणं ।
 भरतस्तं जनं सर्वं प्रत्युवाच द्युतव्रतः । ३१ ॥
 ज्येष्ठस्य राजता नित्यमुचिता हि कुलस्य नः ।
 नैवं भवन्तो मां वक्तुमर्हन्ति कुशला जनाः । ३२ ॥
 रामः पूर्वो हि नो भ्राता भविष्यति महीयतिः ।
 अहन्त्वरण्ये वत्स्यामि नव वर्षाणि पञ्च च । ३३ ॥
 युज्यतां महती सेना चतुरङ्गमहाबला ।
 आनयिष्याम्यहं ज्येष्ठं भ्रातरं राघवं वनात् । ३४ ॥
 आभिषेचनिकञ्चैव सर्वमेतदुपस्कृतं ।
 पुरस्कृत्य गमिष्यामि रामहेतोर्वनम्प्रति । ३५ ॥

chief of men. The speaker of truth, the illustrious *Bhuruta*, who was now purified, circumambulating all the jars designed for the anointing, replied to those who thus addressed him : " The royalty in our family, is ever esteemed the inheritance of the eldest. O excellent men, it is improper for you thus to address me. Our brother *Rama* shall first be king, and I will reside fourteen years in the wood. Prepare a large army complete in its four parts,—I will fetch my elder brother *Raghuva* from the wood. Preceded by all the sacred articles requisite for the installation, I will go to the forest for *Rama*, and having even there performed the ceremony of anointing Ra-

तत्रैव तं नरव्याघ्रमभिषिच्य पुरस्कृतं ।

आनयिष्यामि वै रामं हव्यवाहमिवाधरात् । 36 ॥

न सकामां करिष्यामि स्वामिमां पुत्रगर्दिनीं ।

वने वत्स्याम्यहं दुर्गे रामो राजा भविष्यति । 37 ॥

क्रियतां शिल्पिभिः पथ्याः समानि विषमाणि च ।

रक्षिणश्चानुसंयान्तु पथि दुर्गविचारकाः । 38 ॥

एवं सम्भाषमाणान् रामहेतोर्नृपात्मजं ।

प्रत्युवाच जनः सर्वः श्रीमद्वाक्यमनुत्तमं । 39 ॥

एवन्ते भाषमाणस्य पद्मा श्रीरूपतिष्ठतां ।

यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि । 40 ॥

ma, my superior, I will bring him back like the sacrificial fire. I will not gratify my mother, greedy for the advancement of her son. I will reside in the wood, difficult of access, and Rama shall be king. Let the rough and uneven roads be smoothed by the proper artizans ; let pioneers be employed to explore the difficulties of the way." To the prince, thus conversing with them about Rama, all the people replied in these auspicious words: " The goddess of prosperity attend thee speaking thus, and desirous of giving the country to the prince, thy elder brother." On hearing this unparalleled sentence, big tears of joy gushed from the eyes of this ex-

अनुत्तमं तद्वचनं नृपात्मजः प्रभाषितं संश्रवणे निशम्य च ।
 ग्रहर्षजास्तस्मिन्नि वाच्यविन्दवो निषेतुरार्यान्तननेत्रसम्भवाः । 41 ॥
 ऊचुस्ते वचनमिदं निशम्य हृष्टाः सामात्याः सपरिषदेऽपि यातशोकाः
 पत्न्यान्वरवरभक्तिमाञ्जनञ्च व्यादिष्टास्तत्र वचनाच्च शिल्पिवर्गाः 42 ॥
 इत्यार्षे रामायणे अयोध्याकाण्डे भरतसमादेशो नाम द्विषष्टितमः
 सर्गः ॥

cellent prince. The glad courtiers, with the other members of the assembly, hearing him thus speak, dismissed their grief, and, full of joy, replied, "O chief of men, thy devoted servants, the mechanics, are preparing the road at thy command."

End of the Sixty-Second Section.

BB2

अथ भूमिप्रदेशज्ञाः सूत्रकर्मविशारदाः ।
 सुकर्माभिरताः शूराः खनका यन्त्रकास्तथा । १ ॥
 कर्मान्तिकाः स्थपत्यः पुरुषा यन्त्रकोविदाः ।
 तथा वर्द्धक्यश्चैव मार्गिणो वृक्षतक्षकाः । २ ॥
 सूपकाराः सुधाकारा वंशकर्मकृतस्तथा ।
 समर्था ये च द्रष्टारः पुरतश्च प्रतस्थिरे । ३ ॥
 स तु हर्षात्तमुद्देशं जनौघो विपुलः प्रयान् ।
 अशोभत महावेगः सागरस्येव पर्वणि । ४ ॥

SECTION LXIII.

Persons now went forward who were acquainted with the different parts of the road, with those eminent in carpentry,¹ men skilful in all kinds of work, strong men, diggers, and those acquainted with machinery,² and also hired labourers, with wheelwrights, men skilled in the use of engines, working carpenters, pioneers to examine the forest roads, hewers of wood, cooks, confectioners, those who work in bamboos, drawers of water, and such as were acquainted with the ways frequented by former travellers. The vast multitude of people moving forward with great velocity for this joyful pur-

¹ The commentators say, skilful in erecting temporary habitations for the soldiery.

² To empty ponds, turn streams, &c.

ते स्वारं समास्थाय वर्त्मकर्मणि कोविदाः ।
 करणैर्विविधोपेतैः पुरस्तात्सम्प्रतस्थिरे । 5॥
 लतावल्लीश्च गुल्मांश्च स्थाणुमश्वमानमेव च ।
 जनास्ते चक्रिरे मार्गं च्छिन्दन्तो विविधान्दुमान् । 6॥
 अवृक्षेण च देशेषु केचिदृक्षानरोपयन् ।
 केचित्कुठारैश्चक्रेण दात्रैश्छिन्दन् क्वचित् क्वचित् । 7॥
 अपरे वीरणस्तत्त्वान् बलिने बलवत्तराः ।
 विधमन्ति स्म दुर्गाणि स्थलानि च ततस्ततः । 8॥
 अपरे ऽपूरयन् कूपान् पांशुभिः श्वभ्रमायतं ।
 निम्नभागांस्तथैवाणु समांश्चक्रुः समन्ततः । 9॥

pose, resembled the sea at the spring tides. Those who presided in the different arts, taking their respective bodies of men, went forward with their various implements, and begun forming the road, cutting through trees, brakes of climbing plants, shrubs, bushes, and rocks; some planting trees in places where there were none, and others cutting down whatever was in the way with axes, and hatchets, and bill-hooks, while those skilled in machinery removed the obstructions to the work. Other strong men setting fire to the clumps of long grass,¹ levelled here and there the difficult places. Others

¹ Andropogon muricatum, with which all the uncultivated parts of the country abound.

बबन्धुर्बन्धनीयांश्च क्षौद्यान् सञ्चुक्षुदस्तथा ।

विभिदुर्भेदनीयांश्च तांस्तान्देशान्नरास्तदा । 10 ॥

अचिरेण तु कालेन धरिवाहान् बहूदकान् ।

चक्रुर्वज्रविधाकारान् सागरप्रतिमान् बहून् । 11 ॥

निर्जनेषु च देशेषु खानयामासुस्तमान् ।

उदधानान् वज्रविधान् वेदिकापरिमण्डितान् । 12 ॥

स सुधाकुट्टिमतलः प्रपुष्पितमहीरुहः ।

मत्तेद्भुष्टद्विजगणः पताकाभिरलङ्कृतः ।

चन्दनोदकसंसिक्तो नानाकुसुमभूषितः ।

वज्रशोभत सेनायाः धन्याः सुरपयोधमः । 13 ॥

filled up pits with mould, and speedily made the deep ravines level on every side. Others constructed bridges where needed, and reduced to powder large rocky masses, cutting through whatever appeared to obstruct them. They also speedily made canals of various kinds, resembling seas for the abundance of water which they contained; and in countries destitute of water they dug wells of various kinds, and surrounded them with benches. The road abounded with trees adorned with flowers, enlivened with gladsome birds, and decked with streamers, and was watered with the water of sandal wood. The road, thus adorned, and glittering with soldiery, resembled the

आज्ञाप्याथ यथा शसियुक्तास्ते ऽधिकृता नराः ।

रमणीयेषु देशेषु वज्रस्वादुफलेषु च । 14 ॥

ये निवेशस्त्वभिप्रेतो भरतस्य महात्मनः ।

भूयस्तं शोभयामासुर्भूषाभिर्भूषणोपमं । 15 ॥

नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः ।

निवेशान् स्थापयामासुर्भरतस्य महात्मनः ।

वज्रपांशुचयाश्चापि परिखापरिवारिताः । 16 ॥

तत्रेन्द्रनीलप्रतिमाः प्रतोलीवरशोभिताः ।

प्रास्तादमालासंयुक्ताः सौधप्राकारसमृताः ।

पताकाशोभिताः सर्वे सुनिर्मितमहापथाः । 17 ॥

highway of the gods. Then the men to whom the work was committed, observant of their instructions, having given command, beautified the country, and prepared lodgings¹ for the great Bhuruta in pleasant places, abounding with delicious fruits. Those acquainted with the *nukshutras* and *moochoortas* auspicious for such an undertaking, erected temporary habitations for the magnanimous Bhuruta, the earth being smoothed and the roads formed, and bordered with ditches, and with rows of stately palaces disposed in regular streets, and adorned with flags. The houses covered with dove-cotes, which

¹ Temporary dwellings covered with cloth, like tents.

विसर्पद्विरिवाकाशे विटक्काग्रविमानकैः ।
 समुच्छितैर्निवेशास्ते बभुः शक्रपुरोगमाः । 18 ॥
 जाह्नवीन्तु समासाद्य विविधद्रुमकाननां ।
 शीतलामलपानीयां महामीनसमाकुलां । 19 ॥
 सचन्द्रतारागणमण्डितं यथा नभः क्षपायाममलं विराजते ।
 नरेन्द्रमार्गः स तदा वराजत क्रमेण रम्यः शुभशिल्पिनिर्मितः । 20 ॥
 ततो नान्दीमुखीं रात्रिं भरतं सूतमागधाः ।
 तुष्टुवुर्वाग्विशेषज्ञाः स्तवैर्मङ्गलसंहितैः । 21 ॥
 सुवर्णकोणाभिहतः प्राणदद्यामदुन्दुभिः ।
 दधुः शङ्खांश्च शतशो वाद्यांश्चावाचस्वरान् । 22 ॥

appeared like elevated chariots moving in the air, resembled the city of *Indra*,
 extending even to *Jahnuvee*, whose banks are adorned with forests of various
 trees, and whose waters, cool and pure, abound with great fishes. As the
 clear sky, spangled with the moon and stars, gladdens the eye in the night, so
 by degrees appeared the high road of this chief of men, thus adorned by the
 skill of the workmen.

After this, those who recite glorious deeds, the panegyrists, and those ac-
 quainted with eloquence, when the night preceding this auspicious journey
 was come, praised *Bhuruta* in congratulatory strains, and striking the *Yama-*
dandoobhis ¹ with golden sticks, they played melodiously thereon, while

¹ A large kettle drum, used to give notice of the setting in of the watches of the night.

स तूर्णद्वेषः सुमहान् दिवमाप्सरयन्निव ।
 भरतं शोकसन्तप्तं भूयः शोकैरवर्द्धयत् । 23 ॥
 ततः प्रबुद्धो भरतस्तं द्वेषं सन्निवर्त्य च ।
 नाहं राजेति चेत्क्वा तं शत्रुमिदमब्रवीत् । 24 ॥
 पश्य शत्रुं कैकेया लोकस्यापकृतं महत् ।
 विसृज्य मयि दुःखानि राजा दशरथो गतः । 25 ॥
 तस्यैषा धर्मराजस्य धर्ममूला महात्मनः ।
 परिभ्रमति राजश्रीर्नारिवाकर्णिका जले । 26 ॥
 यो हि नः समहान्नाथः सोऽपि प्रव्राजितो वनं ।
 अनया धर्ममुत्सृज्य मात्रा मे राक्षसः स्वयं । 27 ॥

others blew by hundreds the shrill-sounding shell and other instruments.

The clangor of trumpets, filling the air, excited anew the distress of *Bhuruta*, already full of grief. Coming to himself, he stopped the music, saying "I am not king." Then addressing *Shutrooghna*, he said, "Behold, O

Shutrooghna, the evil which *Kikeyee* has brought on the people! King *Dusha-rutha* is gone, having thrown all these distresses on me. The fortune of the kingdom, which constantly attended that pious, magnanimous prince, forming the root of all his princely virtues, now wandering in uncertainty, is driven hither and thither, as a boat in the water without a rudder. He who is our great lord, even *Raghava* himself, is sent to the forest, by this my

इत्येवं भरतं वीक्ष्य विलपन्तमचेतनं ।

कृपणा रुहदुः सर्वाः सस्वरं योधितस्तदा । २८ ॥

तथा तस्मिन् विलपति वशिष्ठो राजधर्मवित् ।

सभामित्त्वाकुनायस्य प्रविवेश महायशाः । २९ ॥

शातकुम्भमयीं रम्यां मणिहेमसमाकुलां ।

सुधर्माग्निरधर्मात्मा सगणः प्रत्यपद्यत । ३० ॥

स काञ्चनमयं पीठं स्वस्त्यास्तरणसमृत्तं ।

अध्यास्ते सर्ववेदज्ञो दूताननुशशास च । ३१ ॥

ब्राह्मणान् क्षत्रियान् योधान् मात्यान् गणवत्सुमान् ।

क्षिप्रमानयत व्यगाः कृत्यमात्ययिकं हि नः । ३२ ॥

mother, who has abandoned all virtue." Hearing Bhuruta thus lamenting, the women of the palace, wretched, wept aloud. While he was thus weeping, the great Vushishtha, versed in the duties of royalty, entered with his associates the place of assembly pertaining to the lord of the Ikshwakooos, overlaid with gold and jewels, and beautiful as that in which the gods assemble. That great one, acquainted with the whole veda, being seated on a golden seat covered with an excellent carpet, said to the messengers, speedy and attentive, "Bring the brahmans, the kshutriyas, the warriors, the counsellors, and the officers of the armies : there is no time for delay." They then brought

सराजपुत्रं शत्रुघ्नं भरतञ्च यशस्विनं ।

युधाजितं सुमन्त्रञ्च ये च तत्र हिता जनाः । 33 ॥

ततो हलहलाशब्दे महान् समुपपद्यत ।

रथैरश्वैर्गजैश्चापि जनानामुपाकृतां । 34 ॥

ततो भरतमायान्तं शतक्रतुमिवामराः ।

प्रत्यनन्दन् प्रकृतयो यथा दशरथस्तदा । 35 ॥

ऋद् इव तिमिनागसमृत्तः स्तिमितजलो मणिशङ्खशर्करः ।

दशरथसुतशोभिता सभा सदशरथेव बभौ च सा पुरा । 36 ॥

तामार्घ्यगणसम्पूसां भरतः प्रग्रहां सभां ।

ददर्श बुद्धिसम्पन्नः पूर्वाचन्द्रां निशामिव । 37 ॥

Shutrooghna, the prince, with the renowned Bhuruta, Yoodhajita,¹ Soomuntra, and all those attached to the good of the kingdom. A great shout now arose from those approaching in chariots, and on horses, and elephants, and the people welcomed Bhuruta who was drawing near, as the immortals welcome Shuta-krutoo,—or as they were accustomed to welcome Dusha-rutha himself. The city, irradiated by the son of Dusha-ratha, sitting in the council, appeared as when formerly graced by the presence of Dusha-rutha, and resembled a lake of pellucid water abounding with Tunis,² and serpents,³ and adorned with gems, shells, and golden sands. The wise Bhuruta now beheld the council full of honorable sages, radiant as the night adorned by the full

¹ Not Bhuruta's uncle, but some other person of the same name.
said to be an hundred yozinas in extent; perhaps, the whale.
large aquatic animals, or sea monsters.

² A fabulous fish,

³ Including a variety of

आसनानि यथान्यायमार्घ्याणां विशतान्तथा ।
 वस्त्राङ्गरागप्रभया द्योतिता सा सभोजनमा । 38 ॥
 सा विद्वज्जनसम्पूर्णा सभा सुहृचिरा तथा ।
 अदृश्यत घनापाये पूर्वोचन्द्रेव शर्वरी । 39 ॥
 राक्षसु प्रकृतोः सर्वाः सः सम्प्रेत्य च धर्मवित् ।
 इदं पुरोहितो वाक्यं भरतं मृदुवाब्रवीत् । 40 ॥
 तात राजा दशरथः स्वर्गतो धर्ममावहन् ।
 धनधान्यवतीं स्त्रीतां प्रदाय पृथिवीन्तव ।
 रामस्तथा सत्यवृत्तिः सतां धर्ममनुस्मरन् । 41 ॥

moon. The assembly was illumined by the splendor of the apparel, and the limbs of those excellent ones sitting on their seats according to the due order ; this assembly of wise men, gratifying to the sight, resembled a night irradiated by the full moon, after the thick clouds are dispersed. The priest, deep in the knowledge of all virtue, beholding the subjects of the late king, thus meekly addressed Bhuruta, "O sire! king Dhusha-ruta, removing with his virtues to heaven, has given to thee this widely extended region, abounding in corn and wealth. Rama, recollecting the duties incumbent on the good, has not disregarded his father's command, as the risen moon does not put off

नाजहात्पितुरादेशं प्रणी ज्योत्स्नामिवेदितः ।

पित्रा भ्रात्रा च ते दत्तं राज्यं निहतकण्ठकं ।

तद्भुङ्क्षु मुदितामात्यः क्षिप्रमेवाभिषेचय । 42 ॥

उदीच्याश्च प्रतीच्याश्च दक्षिणात्याश्च केवलाः ।

कोट्याः परान्ताः सामुद्रा रत्नान्युपहरन्तु ते । 43 ॥

तच्छ्रुत्वा भरतो वाक्यं शोकेनाभिपरिप्लुतः ।

जगाम मनसा रामं धर्मज्ञो धर्मकाङ्क्षया । 44 ॥

सवाच्यकलया वाचा कलहंससरो युवा ।

विललाप सभामध्ये जगर्ह च पुरोहितं । 45 ॥

its splendor. Enjoy the kingdom, given thee by thy father and brother, with every circumstance of a distressing nature completely removed. Attended by the glad counsellors, speedily cause thyself to be installed. The northern, the western, and the southern kings, and titular sovereigns, with myriads¹ of kings from other continents, and merchants, trading by sea, are bringing jewels to thee." Hearing this address, the pious Bhuruta, overwhelmed with grief, resolved instantly on his journey to Rama, his mind being steadily engaged in virtue. The young prince, whose words, interrupted by his streaming tears, resembled the note of a duck, lamenting in the midst of the assembly, thus reproached the venerable priest : " Who, in my circumstances,

¹ The commentators differ in their interpretation of this difficult passage ; some making this word the adjective of jewels, and putting it in the accusative plural ; others, with apparently more reason, supplying the word *kings*, as in the translation.

चरितब्रह्मचर्यस्य विद्यास्नातस्य धीमतः ।
 धर्मे प्रयतमानस्य को राज्यं मद्विधो हरेत् । 46 ॥
 कथं दशरथाज्जातो भवेद्राज्यापहारकः ।
 राज्यञ्चाहञ्च रामस्य धर्मं वक्तुमिहार्हसि । 47 ॥
 ज्येष्ठः श्रेष्ठश्च धर्मात्मा दिलीपनज्जयोपमः ।
 लब्धुमर्हति काकुत्स्थो राज्यं दशरथो यथा । 48 ॥
 अनार्यजुष्टमस्वर्ग्यं कुर्यां पापमहं यदि ।
 इक्ष्वाकूणामहं लोके भवेयं कुलपांसनः । 49 ॥
 यदि मात्रा कृतं पापं नाहं तदपि रोचये ।
 इहस्थो वनदुर्गस्थं नमस्यामि कृताञ्जलिः । 50 ॥

would usurp the kingdom of that wise one, who has the disposition of a disciple initiated into the study of the sacred *veda*—who is immersed in science, and striving to fulfil all the duties of morality? How can one born of *Dusha-rutha* become a usurper? It becomes thee to give right counsel: both the kingdom and myself are Rama's. The pious *Kakootstha*, the eldest, the best, the very resemblance of *Dileepa*, and *Nuhoosha*, ought to obtain the kingdom, as *Dusha-rutha* obtained it from his parent. If I could be guilty of this unworthy deed, this hellish crime,¹ I should be universally esteemed the very off-scouring of the family of the *Ikshwakoos*. As certainly as I abhor that sin committed by my mother, I who am here, will bow with joined hands

¹ The original word is *aswargyung*, unheavenly; but our language refuses to admit a negative of this kind.

राममेवानुगच्छामि स राजा द्विपदाम्बरः ।
 त्रयाणामपि लोकानां राघवो राज्यमर्हति । 51 ॥
 तद्वाक्यं धर्मसंयुक्तं श्रुत्वा सर्वे सभासदः ।
 हर्षान्मुमुचुरग्रणी रामे निहतचेतसः । 52 ॥
 यदि त्वार्य्यं न शक्यामि विनिवर्त्तयितुं वनात् ।
 वने तत्रैव वत्स्यामि यथार्य्यो लक्ष्मणस्तथा । 53 ॥
 सर्वेषां यन्तु वर्त्तिष्ये विनिवर्त्तयितुं वनात् ।
 समक्षञ्चैव विप्राणां साधूनां गुणवर्त्तिनां । 54 ॥
 विष्टिकर्मान्तिकाः सर्वे मार्गशोधकदक्षकाः ।
 प्रस्थापिता मया पूर्वं यात्रा च मम रोचते । 55 ॥

to Rama, in the dreary forest; I will follow Rama;—the chief of men¹ is king: Raghuva is worthy of enjoying the kingdom of the three worlds." All seated in the assembly, hearing this virtuous speech, poured forth tears of joy, their minds being absorbed in Rama. "If I cannot bring that excellent one back from the forest," added Bhuruta, "I will dwell there in the wood like the excellent Lukshmuna: I will try every method to bring him back from the forest in the presence of the brahmans, just and endued with all virtue. Slaves,² hired labourers, and all who are eminent in cleansing the roads, have been sent forward by me; and the journey appears pleasant

1. Literally bipeds, or two footed animals. 2 Or impressed persons.

एवमुक्त्वा तु धर्मात्मा भरतो भ्रातृवत्सलः ।

समीपस्थमुवाचेदं सुमन्त्रं मन्त्रकोविदं । 56 ॥

तूर्णमुत्थाय गच्छ त्वं सुमन्त्र मम शासनात् ।

यात्रामाज्ञापय क्षिप्रं बलञ्चैव समानय । 57 ॥

एवमुक्ताः सुमन्त्रस्तु भरतेन महात्मना ।

प्रहृष्टाश्चादिशत्सर्वं यथा सन्दिष्टमिष्टवत् । 58 ॥

ताः प्रहृष्टाः प्रकृतयो बलाध्यक्षा बलन्तया ।

श्रुत्वा यात्रां समाज्ञप्तां राघवस्य निवर्त्तने । 59 ॥

ततो ऽयोध्याङ्गनाः सर्वा भर्तृन् सर्वान् गृहे गृहे ।

यात्रागमनमाज्ञाय त्वरयन्ति स्म हर्षिताः । 60 ॥

in my view." The pious *Bhuruta*, the lover of his brother, having said this, now addressed the wise *Soomuntra*, who was near: "Speedily arise, O *Soomuntra*, at my command, and give the requisite orders for my journey. Bring also the guards." Thus directed by the great *Bhuruta*, *Soomuntra* with joyful mind, prepared all as he had been commanded. The glad subjects, the officers of the army, and the soldiery, hearing the command respecting the journey to bring back *Raghava*, were filled with joy. The ladies of *Uyodhya* also, full of gladness, hearing of the intended journey, hastened their husbands in every house. The officers of the army speedily urged forward

ते ह्यैर्गोरथैः शीघ्रं स्पन्दनैश्च मनोजवैः ।
 सह यो धैर्बलाध्यक्षा बलं सर्वमथोदयन् । 61 ॥
 सज्जन्तु तद्वलं दृष्ट्वा भरतो गुरुसन्निधौ ।
 रथं मे त्वरयस्वेति सुमन्त्रं पार्श्वतोऽब्रवीत् । 62 ॥
 भरतस्य तु तस्याज्ञां परिगृह्य प्रहर्षितः ।
 रथं गृहीत्वोपययौ युक्तं परमवाजिभिः । 63 ॥
 स राघवः सत्यवृत्तिः प्रतापवान् ब्रुवन् सुयुक्तं दृढसत्यविक्रमः ।
 गुहं महारण्यगतं यशस्विनं प्रसादयिष्यन् भरतोऽब्रीत्तदा । 64 ॥
 तूष्णीं त्वमुत्थाय सुमन्त्र गच्छ बलस्य योगाय बलं प्रधानात् ।
 आनेतुमिच्छामि हितं वनस्थं प्रसाद्य रामं जगतेऽहिताय । 65 ॥

the troops with horses, bullock-carriages, and chariots swift as thought. The virtuous *Bhuruta*, his preceptor being near, beholding the army ready, said to *Soomuntra* at his side, "Hasten my chariot." At the command of *Bhuruta*, the charioteer, highly pleased, taking the car to which the excellent horses were yoked, came near him. *Bhuruta*, the descendant of *Rughoo*, self-subdued, courageous, prudent, mighty in prowess, having determined to bring back his renowned elder brother exiled to the forest, thus addressed *Soomuntra*, "Speedily rising, O *Soomuntra*, go, collect the army; because thou art its leader. Asking forgiveness, I desire for the good of the universe to bring

सः सूतपुत्रोऽभरतेन सम्यग्गणपितः सम्परिपूर्णकामः ।
 शशास सर्वान् प्रकृतिप्रधानान् बलस्य मुख्यांश्च सुहृज्जनञ्च । 66 ॥
 ततः समुत्थाय कुले कुले ते राजन्यवैश्या वृषलाश्च विप्राः ।
 अपूपुजन्नुष्णरथान् खरांश्च नागान् हयांश्चैव कुलप्रसूतान् । 67 ॥
 इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे रामानयने भरतगमने
 योगो नाम त्रिषष्टितमः सर्गः ।

back Rama, that devout ascetic." Thus strictly commanded by Bhuruta, the son of the charioteer, full of ardor, speedily gave orders to the chief servants of the king, the chief of the army, and the other friends of Bhuruta. Then those of the royal tribe, with the Vishyas, the Shoodras, and the Brahmans, rising in families, prepared camels, chariots, asses, elephants, and horses, with excellent provisions for the way.

End of the Sixty-third Section.

ततः समुत्थितः कल्यमास्थाय स्यन्दनोत्तमं ।
 प्रययौ भरतः शीघ्रं रामदर्शनकाङ्क्षया । १ ॥
 अग्रतः प्रययुस्तस्य सर्वे मन्त्रिपुरोहिताः ।
 अधिरुह्य हयैर्युक्ता नयान् सूर्यरथोपमान् । २ ॥
 नव नागसहस्राणि कल्पितानि यथाविधि ।
 अन्वयुर्भरतं यान्तमिह्वाकुकुलमन्दनं । ३ ॥
 षष्टीरथसहस्राणि धन्विने विविधायुधाः ।
 अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनं । ४ ॥

SECTION LXIV.

ON the morrow, having risen and ascended the excellent chariot, Bhuruta
 proceeded forward, desirous of seeing his brother. All the counsellors and
 priests, preceded him in carriages vying with the chariot of the sun. Nine
 thousand elephants caparisoned, according to the prescribed rule, attended
 the joy of *Ikshwakoo's* race on his journey. Sixty thousand chariots, with
 archers armed with various weapons, attended the renowned prince in his
 going forth. An hundred thousand horses with their riders also attended

शतं सहस्राण्यश्वानां समावृणानि राघवं ।
 पादातम्रयुतं सम्यग्विविधायुधभूषितं ।
 अन्वयभरतं यान्तं सत्यसत्यं जितेन्द्रियं । 5 ॥
 कैकेयी च सुमित्रा च कौशल्या च यशस्विनी ।
 रामानयनसन्तुष्टा ययुर्यानेन भासता । 6 ॥
 प्रयाताश्चार्यसंघाता रामं द्रष्टुं सलक्ष्मणं ।
 तस्यैव च कथाश्रित्राः कुर्वाणा हृष्टमानसाः । 7 ॥
 मेघश्यामं महावाजं स्थिरसत्त्वं दृष्टव्रतं ।
 कदा द्रक्ष्यामहे रामं जगतः शोकनाशनं । 8 ॥
 दृष्ट्वा एव हि नः शोकमपनेष्यति राघवः ।
 तमः सर्वस्य लोकस्य समुद्यन्निव भास्करः । 9 ॥

him ; and of footmen armed, a complete *pruyoota*,* furnished with various weapons, attended this friend of truth, whose organs were in complete subjection. Kikeyee and Soomitra, with the renowned Koushalya, accompanied him in splendid vehicles, greatly pleased to fetch home Rama. This highly august multitude, going forward for the sake of seeing Rama and Lukshmana, with joyful minds conversed thus gaily about him : “ When shall we see the athletic hero, whose color resembles a deep blue, stedfast in mind, firm to his vows ! the destroyer of the sorrows of the world ? Raghava when beheld will chase away our sorrows, as the rising sun chases away the darkness of the

इत्येवं कथयन्तस्ते सम्प्रहृष्टाः कथाः शुभाः ।
 परिष्वजानाञ्चान्योन्यं ययुर्नागरिकास्तदा ॥ १० ॥
 ये च तत्रापरे सर्वे सम्मता ये च नैगमाः ।
 रामम्रति ययुर्हृष्टाः सर्वाः प्रकृतयः शुभाः ॥ ११ ॥
 मणिकाराश्च ये केचित्कुम्भकाराश्च शोभनाः ।
 सूत्रकर्मविशेषज्ञा ये च शस्त्रोपजीविनः ।
 मायूरकाः क्राकचिका वेधका रोचकास्तथा ।
 दन्तकाराः सुधाकारा ये च गन्धोपजीविनः ॥
 सुवर्णकाराः प्रख्यातास्तथा कम्बलकारकाः ।
 स्नापकोष्णोदका वैद्या धूपिकाः शोणिकास्तथा ।

world." The citizens conversing thus, and embracing each other, proceeded
 on their march full of joy. All the men of rank, with the merchants, and all
 the chief of the people, full of delight, went forward thus to meet Rama,—
 Jewellers, potters, weavers, and those who lived by the profession of arms ;
 farmers, those who catch and tame peacocks, sawyers, perforators of gems,
 with workers in glass, workers in ivory, perfumers, goldsmiths, wool-manu-
 facturers, those who bathe others, boilers of water, physicians, dealers

रजकास्तुन्ववायाश्च ग्रामबोधा महत्तराः ।
 शैलवाश्च सह स्त्रीभिर्यान्ति वैवर्त्तकास्तथा । 12 ॥
 समाहिता वेदविदेः ब्राह्मणा वित्तसम्मताः ।
 गोरथैर्भरतं यान्तमनुजग्मुः सहस्रशः । 13 ॥
 सुवेशाः शुद्धवसनास्ताम्रमृष्टानुलेपिनः ।
 सर्वे तैर्विर्मलैर्यानेः शनैर्भरतमन्वयुः । 14 ॥
 प्रहृष्टमुदिता सेना सान्वयात्कैकयीसुतं ।
 भ्रातुरानयते यान्तं भरतं भ्रातृवत्सलं । 15 ॥
 ते गत्वा दूरमध्वानं रथयानाश्चकुञ्जरैः ।
 समासेदुस्ततो गङ्गां शङ्कुवेरपुरमृति । 16 ॥

in incense, distillers, fullers, taylors, criers, dancing men and women, fishermen, and brahmans of subdued minds, learned in the *veda*, and content with their incomes, attended *Bhuruta* by thousands, in cars drawn by bullocks. All apparelled in clean raiment, and anointed with drugs of the colour of copper, slowly attended *Bhuruta* in vehicles newly painted. The glad soldiers, exulting, followed the son of Kikeyee, *Bhuruta*, affectionate to his brother, now going forth to bring him home.

The people, in chariots and vehicles, and on horses and elephants, having proceeded a considerable distance, arrived at the Ganges near the town of

यत्र रामसखा वीरे! गुहो ज्ञातिगणैर्वृतः ।
 निवसत्यप्रमादेन देशन्तं परिपालयन् ।
 उपेत्य तीरं गङ्गायाश्चक्रवाकैरलङ्कृतं ।
 व्यवतिष्ठत सा सेना भरतस्यानुयायिनी । १७ ॥
 निरीक्ष्यानुस्थितां सेनां ताञ्च गङ्गां शिवोदकां ।
 भरतः सचिवान् सर्वानब्रवीद्वाक्यकोविदः । १८ ॥
 निवेशयत मे सैन्यमभिप्रायेण सर्वतः ।
 विष्प्रान्ताः प्रतरिष्यामः श्व इमां सागरङ्गमां । १९ ॥
 दातुञ्च तावदिच्छामि स्वर्गतस्य महीषतेः ।
 और्ज्वदेहनिमित्तार्थमवतीर्थोदकं नदीं । २० ॥

Shringuvera, where dwelt the friend of the hero Rama, Gooha, surrounded by his relations, and nourishing his own country in security. Having arrived on the banks of the Ganges, adorned with ruddy geese, the army attending Bhuruta halted. The eloquent Bhuruta, viewing the troops which were near the Ganges, filled with auspicious water, said to all the counsellors, "Cause my soldiers to halt. In pursuance of our design, we, completely refreshed, will to-morrow cross this river which goes toward the sea. Having come to this river, I now desire to pour out water for the funeral libation of the king, who has departed to heaven." His counsellors, of subdued minds, acquiesc-

तस्यैवं ब्रुवतो ऽमात्यास्तथेत्युक्त्वा समाहिताः ।

न्यवेशयंस्तां चन्द्रेण स्तेन स्तेन पृथक् पृथक् । 21 ॥

निवेश्य गङ्गामनु तां महानदीञ्चमूर्ध्वधनैः परिवर्हशोभिनीं ।

उवास रामस्य तदा महात्मनो विचिन्तयानो भरतो निवर्त्तनं । 22 ॥

ततो निविष्टां ध्वजिनीं गङ्गामन्वाश्रितां नदीं ।

निषादराजो दृष्ट्वैव शतीन् सन्त्वरितो ऽब्रवीत् ।

महतीयमितः सेना सागराभा प्रदृश्यते ।

नास्यान्तमवगच्छामि मनसापि विचिन्तयन् । 23 ॥

ing, remained there, each separately chusing his place according to his rank, lodging near the great river Ganges. Having caused the army to halt, and settled the encampment according to the ordinance, near the great river Ganges, Bhuruta remained there, contemplating the return of the great Ratna. The king of the Nishadas seeing the encampment of the soldiers near the river Ganges, said hastily to his friends, "This vast army appears from hence like the ocean overflowing its bounds. I am unable to guess on what account the foolish Bhuruta himself is thus come. Whether this gigantic one, with a flag in his car resembling the Kovidara¹ tree, will bind me in

¹ The word Kovidara signifies the Bauhinia.

यदा नु खलु दुर्बुद्धिर्भरतः स्वयमागतः ।
 स एष हि महाकायः केविदारध्वजो रथे ।
 बन्धयिष्यति वा पशैरथ वास्मान् बधिष्यति । २४ ॥
 अनु दाशरथिं रामं पित्रा राज्याद्विवासितं ।
 सम्पन्नां श्रियमिच्छन् स तस्य राक्षः सुदुर्लभां ।
 भरतः कैकयोपुत्रो हन्तुं समधिगच्छति । २५ ॥
 भर्ता चैव सखा चैव रामो दाशरथिर्मम ।
 तस्यार्थकामाः सन्नद्धा गङ्गानूपे ऽत्र तिष्ठत । २६ ॥
 तिष्ठन्तु सर्वे दासाश्च गङ्गामन्वाश्रितां नदीं ।
 बलयुक्ता नदीरक्षा मांसमूलफलाशनाः । २७ ॥

cords, or kill us? *Bhuruta*, the son of *Kikeyee*, desirous of the complete possession of the kingdom obtained with such difficulty, is going to kill *Rama*, the son of *Dusha-rutha*, exiled from the kingdom by his father. *Rama*, the son of *Dusha-rutha*, is both my supporter and my friend: on his account remain here in arms on the water of the Ganges; let all my servants remain near *Gunga*, lining the banks of the river. Let the strong keepers of the river, who feed on flesh, roots, and fruits, remain here:—let a multitude of fishermen, young, stout and armed, the crews of five hundred boats, be also thus com-

नावां शतानां पञ्चानां कैवर्त्तानां शतं शतं ।
 सन्नद्धानां तथा यूनां तिष्ठन्ति त्वम्यचोदयत् । 28 ॥
 यदि तुष्टस्तु भरतो रामस्येह भविष्यति ।
 इयं स्वस्तिमती सेना गङ्गामय तरिष्यति । 29 ॥
 इत्युक्त्वा पायनं गृह्य मत्स्यमांसमधूनि च ।
 अभिवक्राम भरतं निषादाधिपतिर्गुहः । 30 ॥
 तमायान्तनुं सम्प्रेक्ष्य सूतपुत्रः प्रतापवान् ।
 भरताया च चक्षे ऽथ विनयशो विनीतवत् । 31 ॥
 एष ज्ञातिसहस्रेण स्थपतिः परिवारितः ।
 कुशलो दण्डकारण्ये वृद्धो भ्रातुश्च ते सखा ॥

manded. If Bhuruta be pleased with Rama, the prosperous army will cross the Ganges to day.' Having mentioned this plan, Gooha, the sovereign of the Nishadas, taking fish, and honey, and flesh, went to Bhuruta. Seeing him coming, the valiant son of the charioteer, acquainted with modes of address, humbly said to Bhuruta, This Chundala, attended with his thousand kinsmen, is eminent in the knowledge of the forest of Dunduka, and is the friend of thy elder brother. Therefore, O descendant of Kakootstha, let Gooha, king of

तस्मात्पश्यतु काकुत्स्थ त्वां निषादाधिपे गुहः ।
 असंशयं विजानीते यत्र तौ रामलक्ष्मणौ । ३२ ॥
 एतत्तु वचनं श्रुत्वा सुमन्त्राद्भरतः शुभं ।
 उवाच वचनं शीघ्रं गुहः पश्यतु मामिति । ३३ ॥
 लब्धानुज्ञां स प्रहृष्टो ज्ञातिभिः परिवारितः ।
 आगम्य भरतं प्रहो गुहो वचनमब्रवीत् । ३४ ॥
 निष्कुटश्चैव देशोऽयं वञ्चिताश्चापि ते वयं ।
 निवेदयाम ते सर्वं स्वे दासगृहे वस । ३५ ।
 अस्ति मूलफलञ्चैतन्निषादैः स्वयमर्जितं ।
 आर्द्रं शुष्कं तथा मांसं वन्यञ्चावाच तदा । ३६ ॥

the Nishadas, be admitted to thy presence. He assuredly knows where Rama and Lukshimuna are." Bhuruta hearing this pleasing speech from Soomuntra, quickly replied : "Introduce Gooha to me." The order being given, Gooha, glad at heart, surrounded by his relations, approached Bhuruta, and making a low bow, thus addressed him : "This country is a country of groves : though taken by surprise,¹ we intreat thee to stop with all thy attendants, at thy servant's house." I have roots and fruits both fresh and dry, laid up in store through the labour of the Nishadas. I have also flesh, and

¹ That is, "we were not previously acquainted with thy intentions."

आशंसे स्वाशिता सेना वत्स्यतीति विभावरीं ।

अर्चितो विविधैः कामैः श्वः ससैन्यैः गमिष्यति । 37 ॥

एवमुक्त्वा भरतो निषादाधिपतिं गुहं ।

प्रयुवाच महाप्राणो वाक्यं हेत्वर्थसंहितं । 38 ॥

ऊर्जितः खलु ते कामैः कृतो मम गुरोः सखे ।

यो मे त्वमोदृशीं सेनामभ्यर्चयितुमिच्छसि । 39 ॥

इत्युक्त्वा स महातेजा गुहम्बचनमुत्तमं ।

अब्रवीद्भरतः श्रीमान्निषादाधिपतिं पुनः । 40 ॥

कतरेण गमिष्यामि भरद्वाजाश्रमं पथा ।

गहनो ऽयं भृशदेशो गङ्गानूपोदुरत्ययः ।

प्रचधदुःखसञ्चारो व्यालकण्टकिपादपैः । 41 ॥

whatever the woods produce. I propose that the army, well-fed, may remain here to night: to-morrow, furnished with all thou canst desire, go forward with the army." The wise *Bhuruta*, thus addressed, replied to *Gooha*, king of the *Nishadas*, thus giving his reasons for declining the offer: "O friend, thy kindness towards me, thy guest, is certainly great, as thou desirest to entertain so great an army as accompanies me." *Bhuruta*, the illustrious and fortunate, having spoken these excellent words to *Gooha*, the king of the *Nishadas*, added, "By what way shall I proceed to the hermitage of *Bhru-dwaja*? This country is very difficult to be passed, being full of thickets and deep forests, and the shores of the Ganges marshy and flooded; every road

तस्य तद्वचनं श्रुत्वा राजपुत्रस्य धीमतः ।
 अब्रवीत्प्राञ्जलिभूत्वा गुह्ये गहनगोचरः । 42 ॥
 दासास्त्वनुगमिष्यन्ति धन्विनः सुसमाहिताः ।
 अहं नुगमिष्यामि राजपुत्र महाबल । 43 ॥
 कश्चिन्न गुह्ये व्रजसि रामस्यास्ति यत्कर्मणः ।
 इयन्ते महती सेना शक्रां जनयतीव मे । 44 ॥
 तमेवमभिभाषन्तमाकाश इव निर्मलः ।
 भरतः श्लाघया वाचा गुह्यं वचनमब्रवीत् । 45 ॥
 मा भूत्सु कालो यत्कथं न मां शक्तितुमर्हसि ।
 राघवः स हि मे भ्राता ज्येष्ठः पितृसमे मम । 46 ॥

abounds with difficulties, infested with serpents, and filled with thorns and trees." Hearing these words, the wise prince, acquainted with the forest, replied with joined hands: "O valiant prince, my disciplined servants, armed with bows, shall carefully attend thee; and I will also attend thee in person. But,—art thou going in anger to Rama, the pious and unwearied ascetic? This thy great army creates fear in me." To Gooha, thus speaking, Bhurua, pure as the æther, addressed this reply: "May the time never come in which I give him distress! Thou hast no need to fear this from me. Ra-ghuva is my eldest brother, in my esteem equal to my father himself. I go

तं निवर्त्तयितुं यामि काकुत्स्थं वनवासिनं ।

बुद्धिरन्या न मे कार्ष्ण गुह सत्यं ब्रवीमि ते । 47 ॥

स तु संलुब्धवदनः श्रुत्वा भरतभाषितं ।

पुनरेवाब्रवीद्वाक्यं भरतस्मृति हर्षितः । 48 ॥

धन्यस्त्वं न त्वया तुल्यं पश्यामि जगतीतले ।

अयन्नादागतं राज्यं यस्त्वं त्यक्तुमिहेच्छसि । 49 ॥

शाश्वती खलु ते कीर्त्तिर्लोकाननुचरिष्यति ।

यस्त्वं ह्यङ्गगतं रामं प्रत्यानयितुमिच्छसि । 50 ॥

एवं सम्भाषमाणस्य गुहस्य भरतन्तदा । ।

बभौ नष्टप्रभः सूर्यो रजनी चाम्यवर्त्तत । 51 ॥

to bring back the descendant of Kakootstha, residing in the forest ; I assure thee, O Gooha, that I have no other intention." Having heard the words spoken by Bhuruta, Gooha, with joy, again replied to him : "Happy art thou ! In the whole world I do not behold one equal to thee, desiring to relinquish a kingdom fallen to thee without any efforts of thine own ! The fame of thee, desiring to bring back Rama, who has embraced misery, will ever spread throughout the universe." While Gooha was thus conversing with Bhuruta, the light of the sun decreased, and the night approached. He, gratified by

सन्निवेश्य स तां सेनां गुहेन परितोषितः ।
 शत्रुघ्नेन समं श्रोमाञ्छयनं पुनरागमत् । 52 ॥
 रामचिन्तामयः शोको भरतस्य महात्मनः ।
 उपस्थितो ह्यनर्हस्य धर्मप्रेक्षस्य तादृशः । 53 ॥
 अन्तर्द्वाहेन दहनः सन्तापयति राक्षवं ।
 वनदाहाभिसन्तप्तं गूढेऽग्निरिव पादपं । 54 ॥
 प्रसूतः सर्वगात्रेभ्यः स्वेदं शोकाग्निसम्भवं ।
 यथा सूर्याग्निसन्तप्तो हिमवान् प्रस्रुते हिमं ।
 ध्याननिर्भरशैलेन विनिश्चसितधातुना ।
 दैन्यपादप्रसंवेन शोकायासाधिष्णुकिना ।

(the behaviour of) *Gooha*, having brought in the army, rested that night with *Shutrooghna*. But unspeakable sorrow, on account of *Rama*, invaded the magnanimous *Bhuruta*, pious and hitherto unacquainted with grief. Sorrow for *Raghuva* burning within, afflicted *Bhuruta*, as a tree is consumed by a concealed fire remaining after the conflagration of the forest. A perspiration, proceeding from all the parts of his body occasioned by the fire of grief, ran down him, as the snow flows down when *Himavut* is scorched by the heat of the sun. By the mountain, the peak of which is labour and sorrow—which abounds with rocks of deep cogitation, with the minerals of sighing, with a

प्रमोहानन्तसत्त्वेन सन्तापौषधिवेणुना ।

आक्रान्ता दुःखशैलेन मज्जता केकयीसुतः । 55 ॥

विनिश्चसन् वै भृशदुर्मनास्ततः प्रमूढसंशः यामापदकृतः ।

शमं न लेभे हृदये ज्वराद्वितो नरर्षभो यूयहते ययर्षभः । 56 ॥

गुहेन सार्द्धं भरतः समागतो महानुभावः सजनः समाहितः ।

सुदुर्मनास्तं भरतन्तदा पुनः शनैः समाश्वासयद्गजम्प्रति । 57 ॥

इत्यार्षे रामायणे अयोध्याकाण्डे चतुःषष्टितमः सर्गः ॥

multitude of the trees of wretchedness—with innumerable animals of consternation—with the medicinal herbs and shrubs of affliction,¹—by this ponderous mountain was the son of Kikeyee overwhelmed. Sighing with unspeakable distress, almost bereft of reason, he, like a bull driven out from the herd, felt deprived of all rest. *Bhuruta*, of subdued passions and enlarged mind, but sad at heart, attended by his army, having thus met *Gooha*, he again gently consoled *Bhuruta*, respecting his elder brother.

End of the Sixty-fourth Section.

¹ This curious allegory is another instance of Hindoo taste and imagery ; as such, a literal translation of it is retained.

संतु वाच्यतमाकीर्त्तौ गुह्ये शान्तिगणान्वितः ।
 रुदन्तं दुःखसन्तप्तं बद्धाञ्जलिरभाषत । १ ॥
 इत्वाकुवंशसदृशं व्याहृतं भरत त्वया ।
 अनुहृषं गुणानाञ्च श्रुतस्य यशसञ्च ते । २ ॥
 यस्य त्वं तस्य शौटीरो गुणज्ञो बन्धुरीदृशः ।
 धन्यश्चासौ मम सखा राघवः प्रियवान्धवः ।
 यत्त्वं लब्धश्रियं त्यक्त्वा निर्गुणामिव योषितं ।
 वनादुणावर्त्तयितुं यासि भ्रातरमग्रजं ।

SECTION LXV.

Suffused with tears, Gooha, surrounded by his relatives, joined his hands, and thus addressed the weeping, afflicted Bhuruta : “ O Bhuruta, what has been spoken by thee, is like (the language) of one of Kukootstha's race, and is consistent with thy noble qualities, thy high character, and the doctrine of the *veda*. Great is the happiness of that man whose thus highly accomplished friend thou art ! Happy is my companion and beloved friend Raghuva ! seeing thou abandonest, like a worthless woman, thy good fortune, of which thou wast in possession ; and goest to bring back from the forest thy elder brother !

ईदृशं सौहृदं लोके दुर्लभं यादृशं त्वयि ।
 राघवस्यति धर्मज्ञ सत्यं यस्मिन् प्रतिष्ठितं । ३ ॥
 यः पितुर्वचनं कुर्वन् जनन्याश्च तव प्रभो ।
 सभार्यः सह च भ्रात्रा प्रविष्टो निज्जनं वनं ।
 तस्य विक्रमयुक्तस्य धैर्ययुक्तस्य धीमतः ।
 अनुक्षयो गुणानां त्वं भ्राता राजीवलोचन । ४ ॥
 एवमुक्तस्तु भरतो राजपुत्रो गुहेन सः ।
 प्रत्युवाच गुहं धीमान् सान्त्वयन्मिदम्वचः । ५ ॥
 अनेनैवाभिधानेन अनुरागहितेन च ।
 पूजितश्चार्चितश्चास्मि परितुष्टश्च ते गुह । ६ ॥

O thou acquainted with the duties of life ! such friendship is scarcely to be found in the universe as thou shewest towards Raghava, in whom truth is predominant,— who, to fulfil the word of his father and of thy mother, has entered the desert wilderness with his spouse and his brother. Thou whose eyes resemble the water-lily ! thou art the exact resemblance of that powerful, self-subdued, and wise one, thy brother !” Bhuruta, the prince, thus addressed by the wise Gooha, replied in these pleasing words : “ O Gooha, I am welcomed, honoured, and gratified by this discourse, and these testimonies of regard. I want to hear particularly from thee—tell me with genu-

तत्त्वत्तु श्रोतुमिच्छामि वक्तायं खलु नानृतं ।
 यस्मिन्देष्टे वनं गच्छन्नुचितो मम बान्धवः । 7 ॥
 सुखानामुचितो नित्यमसुखानाञ्च नोचितः ।
 रामो राजीवताम्राक्षो मैथिल्या सह सीतया ।
 भ्रातृस्नेहादनुगतः पृच्छते यः स बान्धवः ।
 सौमित्रिलक्ष्मणो नाम स कस्मिन् परिवृत्तवान् । 8 ॥
 क्व रामः शयितो रात्रौ क्व स्थितः सीतया सह ।
 धर्मज्ञो लक्ष्मणः श्रीमान् कुत्राप्यासीन्नरर्घमः । 9 ॥
 कां कथां कृतवान् वीरः किमासीत्तस्य भोजनं ।
 मत्पूर्वः शयितः कस्मिन्देष्टे क्षितिधरोऽपमः । 10 ॥

ine sincerity, in what place my dear friend, constantly worthy of every plea-
 sure yet far from pleasure, was lodged when going to the forest. Where
 did the lotos-eyed Rama lodge, together with the Mitilean Seeta, and his ge-
 nuine friend Lukshmunā, the son of Soomitra, following him through fra-
 ternal affection? Where did Rama lodge at night? Where did he sit with
 Seeta? and where, the chief of men, the prosperous Lukshmunā, versed in
 sacred duties? What words did the hero speak? What did he eat? In
 what place was my elder brother, the resemblance of a mountain, laid? My

अस्मिन् किलेङ्गुदीमूले भ्राता मे सह सीतया ।
 सुप्तवान्जनीमेकां शरीरेण न चक्षुषा । 11 ॥
 त्वं किलास्याविदूरस्थो धनुष्पाणिः सलक्ष्मणः ।
 तां निशां जागरितवान् सूतश्च रथसारथिः ।
 एतदाख्याहि मे सर्वं यथावत्परिपृच्छतः ।
 तस्य देवप्रभावस्य राक्षसस्य विचेष्टितं । 12 ॥
 एतत्तु वचनं श्रुत्वा भतस्य महात्मनः ।
 अब्रवीत्प्राञ्जलिर्व्याक्यं गुह्यं गहनगोचरः । 13 ॥
 रामलक्ष्मणयोस्तत्र ददृत्तं तदशेषतः ।
 आचक्षते ऽथ सद्भावं ततस्तस्य महात्मनः । 14 ॥

brother with Seeta, reposed certainly at the root of this *Ingoodee* tree, resting for one night his body but not his eyes. Assuredly the great archer, with *Lukshmuna* and the charioteer, spent that night awake not far off from hence. Relate to me, asking thus, the whole of what was done by the divine *Raghuva*." *Gooha*, acquainted with the forest, hearing these words of the magnanimous *Bhuruta*, with joined hands related to *Bhuruta*, of unmeasurable excellence, the virtuous demeanor, and the whole of the conduct of *Rama* and *Lukshmuna* while with him: "The valiant *Lukshmuna*, affectionate

भरतस्याप्रमेयस्य गुहः स वनगोचरः ।

शक्रचापनिभं चापं शगृह्य स महाभुजः ।

जजागार स्वयं रात्रिं लक्ष्मणे भ्रातृवत्सलः । 15 ॥

तं जाग्रतं गुणैर्युक्तं वरचापेषुधारिणं ।

भ्रातृगुण्यर्थमत्यन्तमहं लक्ष्मणमब्रुवम् । 16 ॥

इयं तात सुखा शय्या त्वदर्थमुपकल्पिता ।

पर्ष्याम्वसिहि सौम्यास्यां सुखं रात्रवनन्दन । 17 ॥

उचितोऽयं जनः सर्वो दुःखानां त्वं सुखोचितः ।

गुण्यर्थं जागरिष्यामि काकुत्स्थाद्य निशामिमां । 18 ॥

न हि रामात्प्रियतरो ममास्ति भुवि कश्चन ।

मेात्सुको भूर्ब्रवीम्येतदहं सत्यं तवागतः । 19 ॥

to his brother, holding a bow resembling that of *Indra*, kept awake all that night. I then said to *Lukshmana* the accomplished, keeping watch and holding a bow and arrows for the preservation of his brother, 'O my lord ! the joy of *Rughoo's* race ! this soft couch is prepared for thee ; sleep thereon at ease : I am a man accustomed to all kinds of hardships ; thou art worthy of ease : I will keep awake to watch *Kakootstha* this night. There is no one in the universe dearer to me than *Ram*. Be quite at ease :—I speak truth in thy presence, from his favour I expect vast renown in this world ; an increase to me of virtue and wealth and every object of desire in an unparalleled degree !

अस्य प्रसादादाशंसे लोके ऽस्मिन् सुमहद्यशः ।
 धर्मावाप्तिञ्च विपुलमर्थकामौ च केवलौ । २० ॥
 हो ऽहं प्रियसखं रामं शयानं सह सीतया ।
 रक्षिष्यामि धनुष्याणिः सर्वैः स्वैर्ज्ञातिभिर्वृतः । २१ ॥
 न हि मे ऽविदितं किञ्चिद्गते ऽस्मिंश्चरतः सदा ।
 चतुरङ्गं ह्यपि बलं प्रसहेम वयं युधि । २२ ॥
 एवमस्माभिरुक्तेन लक्ष्मणेन महात्मना ।
 अनुनीता वयं सर्वे धर्ममेवानुपश्यता । २३ ॥
 कथं दासरथौ भूमौ शयाने सह सीतया ।
 शक्या निद्रा मया लब्धुं जीवितानि सुखानि वा । २४ ॥

Attended by all my relatives, I, with my bow in my hand, will keep watch over my beloved friend Rama, reposing with Seeta. Nothing in this forest is unknown to me who constantly traverse it; therefore is it that I can meet in battle a completely organized army.' By Lukshmana, steadily fixed on virtue, and thus addressed by us, were we in return thus supplicated: 'While the son of Dusha-rutha is sleeping on the ground with Seeta, how can sleep or any of the comforts of life be enjoyed by me? Behold, O Gooha,

यो न देवासुरैः सर्वैः शक्यः प्रसहितं युधि ।
 तं पश्य गुह्यं सम्बिष्टं तृणेषु सह सोतया । २५ ॥
 महता तपसा लब्धो विविधैश्च परिश्रमेः ।
 एको दशरथस्यैष पुत्रः सदृशलक्ष्मणः । २६ ॥
 अस्मिन् प्रब्राजिते राजा न चिरं वर्तयिष्यति ।
 विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति । २७ ॥
 विनश्यत्सुमहनादं श्रमेणोपरताः स्त्रियः ॥
 निर्वृणो विरतो नूनमद्य राजनिवेशने । २८ ॥
 कौशल्या चैव राजा च तथैव जननी मम ।
 नाशंसे यदि ते सर्वे जीवेयुः शर्वरीमिमां । २९ ॥

seated with Seeta on the ground, him who is irresistible in battle to the
usooras and the gods! By great austerities, and by various fatigues, was this
 son of *Dusha-rutha* obtained ! When he is gone to the forest the king will not
 long survive, the land will assuredly soon become a widow. The women of
 the palace, having made a great wailing, will cease through fatigue :—the
 cry is perhaps this day stopped in the king's palace. But it is a great
 doubt whether *Koushulya*, and the king, and my mother will survive this

जीवेदपि च मे माता शत्रुघ्नस्यान्ववेक्षया ।
 दुःखिता या हि कौशल्या वीरसूर्व्विनशिष्यति । ३० ॥
 अतिक्रान्तमृत्तिक्रान्तमनवाप्य मनोरथं ।
 राज्ये राममनिक्षिप्य पिता मे विनशिष्यति । ३१ ॥
 सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते ।
 श्रेतकार्येषु सर्व्वेषु संस्करिष्यन्ति भूमिपं ।
 रम्यचत्वरसंस्थानां सुविभक्तमहापथां । ३२ ॥
 हर्म्यप्रासादसम्पन्नां सर्व्वरत्नविभूषितां ।
 गजाश्वरथसम्वाधां तूर्य्यनादविनादितां ।
 सर्व्वकल्याणसम्पूर्णां ह्यष्टपुष्टजनाकुलां । ३३ ॥

night. Should my mother survive, supported by the expectation of seeing Shatrooghna, the afflicted Koushulya, who brought forth the hero, will doubtless perish. All is gone! all is gone! Disappointed of the desire of his heart in not having placed Ram in the kingdom, my father will surely perish. That time being arrived, pious persons will perform for the king my departed father, all the funeral ceremonies required for departed souls: and people will walk at large about my father's royal city, adorned with pleasant courts and open places,—with streets well laid out, and palaces and temples; crowded with elephants, horses, and chariots, and gladdened by

अरामोद्यानसम्पूर्णां समाजोत्सवशालिनीं ।
 सुखिता विचरिष्यन्ति राजधानीं पितुर्मम ।
 अपि सत्यप्रतिज्ञेन सार्द्धं कुशलित्वा वयं । 34 ॥
 निवृत्ते समये ह्यस्मिन् सुखिताः प्रविशेमहि ।
 परिदेवयमानस्य तस्यैवं हि महात्मनः ।
 तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्त्तत । 35 ॥
 प्रभाते विमले सूर्ये कारयित्वा जटावुभौ ।
 अस्मिन् भागीरथीतीरे सुखं सन्तारितौ मया । 36 ॥
 जटाधरौ तौ द्रुमचौरवाससौ महाबलौ कुञ्जरयूथपोषणौ ।
 वरेषुधीचापधरौ परन्तपौ व्यपेक्षमाणौ सह सीतया गतौ । 37 ॥

the sound of trumpets and other instruments of music—furnished also with
 pleasure grounds, and gardens—filled with every kind of happiness, and
 abounding with well-fed and happy citizens, disposed for society and convi-
 viality ! We also (should all be well) when this term is expired, may, with
 the vow-performing and serene hero, once more enter therein !” In this
 manner passed away the night of that great prince, thus standing and lament-
 ing. When the clear morning came, and the sun appeared, these two youth-
 ful ascetics, in their bark dress, heroic, resembling the chief elephants of
 a herd—bearing excellent quivers and bows—the distressers of enemies,
 looking forward (to the end of their exile) departed with Seeta : having both

गुहस्य वचनं श्रुत्वा भरतो मृगमप्रियं ।
 ध्यानं जगाम तत्रैव यत्र तत् श्रुतमप्रियं । ३८ ॥
 सुकुमारो महासत्वः सिंहस्कन्धो महाभुजः ।
 पुण्डरीकविशालाक्षस्तृणः प्रियदर्शनः ।
 प्रत्याश्वस्य मुहूर्त्तानु कालं परमदुर्मनाः । ३९ ॥
 ससाद सहसा तेनैहृदि विद्धु इव द्विषः ।
 भरतं मूर्च्छितं दृष्ट्वा विवर्णवदने गुहः ।
 बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः । ४० ॥
 तदवस्थन्तु भरतं शत्रुघ्नोऽनन्तरस्थितः ।
 परिष्वज्य हरोदोच्चैर्बिसंशः शोककर्षितः । ४१ ॥

caused their hair to be matted, they were conveyed by me in safety over this river Bhagee-ruthee." Bhuruta hearing the plaintive tale of Gooha, fell into deep cogitation on the spot where the painful tale was related. The tender prince, that great personage, of brawny arm, whose shoulders resembled those of the lion, and his eyes the lotus; young and beautiful, yet sad of heart, sighing, at length sunk down on the earth like an elephant pierced to the heart. Gooha, with changed countenance, seeing Bhuruta deprived of sensation, was moved as a tree shaken by an earthquake. Shatrooghna, who stood near, embracing Bhuruta in this condition, wept aloud, convulsed with distress and almost bereft of reason. Then all the mothers of Bhuruta, emaciated with

ततः सर्वाः समापेतुर्मातरो भरतस्य ताः ।
 उपवासकृपा दीना भर्तव्यसनकर्षिताः ।
 ताश्च तं पतितं भूमौ रुदन्त्यः पथ्यवारयन् । 42 ॥
 कौशल्या त्वनुसृत्यैतं दुर्मनाः परिषस्त्रजे ।
 वत्सला सं यथा वत्समुपगुह्य तपस्विनी । ।
 परिपश्यच्छ भरतं रुदन्ती शोकलालसा । 43 ॥
 पुत्र व्याधिर्न ते कश्चिच्छरीरं प्रतिवाधते ।
 अस्य राजकुलस्याद्य त्वदधीनं हि जीवितं । 44 ॥
 त्वां दृष्ट्वा पुत्र जीवामि रामे सम्राट्के गते ।
 वृत्ते दशरथे राशि राम एकस्त्वमद्य नः । 45 ॥

fasting, wretched, consumed by sorrow for their deceased lord came, and weeping, surrounded the hero fallen to the earth. The pious Koushalya, going to him wounded with grief, embraced him affectionately, straining him to her bosom as though he had been her own son; and weeping, deeply penetrated with sorrow, asked Bhuruta: "O son, has any pain seized thy body? The life of this royal family this day depends on thee. Since Rama is gone to the wood, we live, O son! if we behold thee. King Dusha-rutha being dead, Rama and thou art this day the same to us. O son! hast thou heard

कश्चिन्न लक्ष्मणो पुत्र श्रुतं ते किञ्चित्प्रियं ।
 पुत्रे वा ह्येकपुत्रायाः सहभार्ये वनं गते । 46 ॥
 समुहर्त्तं समाश्वास्य रुदन्नेव महायशाः ।
 कौशल्यां परिसान्त्वयेदं गुहं वचनमब्रवीत् । 47 ॥
 भ्राता मे क्वावसद्रात्रिं क्वा सीता क्वा च लक्ष्मणः ।
 अस्वपच्छयने कस्मिन् किं भुक्त्वा गुहं शंस मे । 48 ॥
 सोऽब्रवीद्भरतं हृष्टो निषादाधिपतिर्गुहः ।
 यद्विधं प्रतिपेदे च रामे प्रियहितेऽतिथौ । 49 ॥
 अन्नमुच्चावचं भक्ष्यं फलानि विविधानि च ।
 रामायाम्यवहारार्थं वज्रशोऽपहृतं मया । 50 ॥

any thing unwelcome about *Lukshmuna* ? or about the son of hopeless me !
 whose only child is gone to the forest with his spouse ?" The renowned one,
 sighing for a time, at length, weeping, comforted *Koushulya*, and again thus
 addressed *Gooha* : "O *Gooha* ! where did my brother pass the night ? where,
Seeta ? and where, *Lukshmuna* ? O *Gooha* ! tell me what he ate, and on
 what bed he slept." *Gooha*, king of the *Nishadas*, glad, related to *Bhuruta*
 how he had entertained his beloved guest, *Rama* : "Various kinds of rice,
 and of other food, and fruits in great variety, were brought by me for *Rama*'s
 entertainment. *Rama*, the truly valiant, accepted the whole ; but recollect-

तत्सर्वं श्रुत्वा नृसीदामः सत्यपराक्रमः ।
 न हि तत्प्रत्यगृह्णात्स क्षेत्रधर्ममनुसरन् । 51 ॥
 न ह्यस्माभिः प्रतिग्राह्यं सखे देयन्तु सर्वदा ।
 इति तेन वयं सर्वे अनुनीता महात्मना । 52 ॥
 लक्ष्मणेन यदानीतं पीत्वा वारि महात्मना ।
 आपवास्यं तदाकार्षीद्राघवः सह सीतया । 53 ॥
 ततस्तु जलशेषेण लक्ष्मणोऽप्यकरोत्तदा ।
 वाग्यतास्ते त्रयः सन्ध्यां समुपासत संहिताः । 54 ॥
 सौमित्रिस्तु ततः पश्चादकरोत् स्वास्तरं शुभं ।
 स्वयमानीय वर्हीषि क्षिप्रं राघवकारणात् । 55 ॥

ing the duties incumbent on one visiting a sacred place, refused to partake of any, saying, 'O friend! what is presented by thee must not (in our present circumstances) be accepted by us.' Thus were we all humbly addressed by that magnanimous one. Having¹ drank water which was brought by the great *Lukshmuna*, *Raghuva* observed a fast with *Seeta*. *Lukshmuna*, taking the water which he had left, also abstained from food, and the three, (including *Soomuntra*²) refraining from conversation, performed their evening devotions. After this, the son of *Soomitra* speedily made a soft bed, having himself brought *koosha* for that purpose, on which *Ram* sat with *Seeta*. Having

¹ Water, betle, fruits roots, and some other things are in some cases permitted in a fast.

² The name of *Soomuntra* is added on the authority of the Commentator. It being unlawful for a woman to perform this rite, *Seeta* was not included.

तस्मिन् समाविशद्रामः स्वास्तरे सह सीतया ।

अक्षाल्य च तयोः पादौ व्यपाक्रामत्सलक्ष्मणः । 56 ॥

एतत्तदिङ्गुदीमूलमिदमेव च तत्क्षणं ।

अस्मिन्नमश्व सीता च रात्रिं तां शयितावुभौ । 57 ॥

नियम्य पृष्ठे तु तलाकुलित्रवान् शरैः सुपूर्णाविबुधी परन्तपः ।

महद्भुजः सज्यमुपोद्य लक्ष्मणो निशामतिष्ठत्परितोष्य केवलं । 58 ॥

ततस्त्वहञ्चोत्तमवाणचापभृत् स्थितोऽभवं तत्र स यत्र लक्ष्मणः ।

अतन्वितैर्ज्ञातिभिरात्तकाम्मुकैर्महेन्द्रकल्पं परिपालयन्तदा । 59 ॥

इत्यार्षे रामायणे अयोध्याकाण्डे गुहवाक्यं नाम पञ्चवचनितमः सर्गः ।

washed their feet, *Lukshmuna* removed to a distance. This is that *Ingoodee* root, and this is the grass! On this, both *Rama* and *Seeta* reposed that night. *Lukshmuna*, the great archer, the distresser of enemies, stood that night gratifying *Rama*, with the back of the bow properly held—his fingers protected by the guard,¹ his quiver filled with arrows, and his bow in his hand perfectly ready! Thus I also stood near *Lukshmuna*, with an excellent bow and arrows, surrounded by my wakeful relatives, armed with their bows, and watching that great one who resembles *Muhendra*."

End of the Sixty-fifth Section.

¹ A piece of iron or leather to preserve the hand from being injured by the bow-string.

तत् श्रुत्वा निपुणः सर्व्वं भरतः सह मन्त्रिभिः
 इक्षुदीमूलमागम्य रामशय्यामवैक्षत । १ ॥
 अब्रवीज्जनीः सर्व्वं इह तस्य महात्मनः ।
 शर्व्वरो शयिता भूमाविदमस्य विमर्दितं । २ ॥
 महाराजकुलीनेन महाभागेन धीमता ।
 जातो दशरथेनोर्यां न रामः स्वप्नमर्हति । ३ ॥
 अजिनोत्तरसंस्तीर्णं वरास्तरणसञ्चये ।
 शयित्वा पुरुषव्याघ्रः कथं शेते महीतले । ४ ॥

SECTION LXVI.

Bhuruta, eminent in knowledge, having, with his counsellors, heard the whole, went to the foot of the Ingoodee tree, and beheld the bed of Rama. He then said to all his mothers (in-law): "This is the place pressed by that illustrious one, who passed a night here on the ground. It ill became Rama, born of the great and wise Dusha-rutha, and descended from an illustrious race, to sleep thus on the ground! How could this chief of men, accustomed to sleep on an excellent deer's skin, and a well spread bed, sleep on the earth?" He who had always dwelt in palaces, the cupolas of which resembled

आसादाग्रविमानेषु वलभीषु च सर्वदा ।
 हैमराजतभौमेषु वरास्तरणशालिषु ।
 पुष्पसञ्चयचित्रेषु चन्दनागुरुगन्धिषु ।
 पाण्डुराभ्रप्रकाशेषु शुक्लसङ्कलितेषु च ।
 आसादवरवर्षेषु शीतवत्सु सुगन्धिषु ।
 उषित्वा मेरुकल्पेषु कृतकाञ्चनभित्तिषु ।
 गीतवादित्रनिर्घोषैर्वराभरणनिखनैः ।
 मृदङ्गवरणद्वैश्व सततस्मृतिबोधितः ।
 वन्दिभिर्वन्दितः काले वज्रभिः सूतमागधैः ।
 गायामिरत्नरूपाभिः स्तुतिभिश्च परन्तपः । 5 ॥

the chariots of the gods—vigilantly guarded—adorned with gold and silver, figures of terrestrial objects, and furnished with excellent carpets—decked with bouquets of flowers¹—perfumed with sandal wood and lignum aloes, and rendered vocal by parrots ;—palaces which at a distance resemble the bright and towering cloud ! He who was accustomed to repose in the coolest and best perfumed apartments of the chief palaces, resembling Meroo, with their golden walls, and to be constantly awakened by the sound of songs and music, of excellent ornaments, and the kettle drum ; and duly praised in appropriate verses by panegyrists, bands, and minstrels ! This thing is to me

¹ The phrase may mean, “causing surprise by garlands of flowers, or by paintings or figures of flowers.”

अश्रुज्ज्वलमिदं लोके न सत्यं प्रतिभाति मां ।
 मुह्यते खलु मे भावः स्वप्नोऽयमिति मे मतिः । 6 ॥
 न नूनं दैवतं किञ्चित् कालेन बलवत्तरं ।
 यत्र दाशरथीरामो भूमावेवमशेत सः । 7 ॥
 यस्मिन् विदेहराजस्य सुता च प्रियदर्शना ।
 दयिता शयिता भूमौ सुषा दशरथस्य च । 8 ॥
 इयं शय्या मम भ्रातुरिदमावर्त्तितं शुभं ।
 स्थण्डिले कठिने सर्वं गात्रैर्विमृदितं तृणं । 9 ॥
 मन्ये साभरणा सुप्ता सीतास्मिच्छयने शुभा ।
 तत्र तत्र हि दृश्यन्ते शक्ताः कनकविन्दवः । 10 ॥

incredible; it resembles a dream. No instance of the power of fate can be stronger than this, in which Rama, the son of Dusha-rutha, was seen sleeping on the ground, and the beautiful daughter of the king of Videha, the beloved daughter-in-law of Dusha-rutha! This was my brother's bed! Here he turned and tossed himself; in this hard place the grass was pressed by his manly limbs. I imagine that here Seeta must have slept with her ornaments on,—behold here and there particles of gold! The *oottureea*¹ of Seeta is evidently imprinted

1 When the outer garment is passed over one shoulder, and under the opposite arm, twisted like a rope, and reaching to the waist, it takes the name of *oottureea*.

उत्तरीयमिहाशक्तं सुवक्त्रं सीतया तदा ।
 तथा ह्येते प्रकाशन्ते शक्ताः कौशेयतन्त्रवः । ११ ॥
 मन्ये भर्तुः सुखा शय्या येन बाला तपस्विनी ।
 सुकुमारी सती दुःखं न विजानाति मैथिली । १२ ॥
 हाहतेऽस्मि नृशंसोऽस्मि यत्सु भार्यः कृते मम ।
 ईदृशीं राघवः शय्यामधिषेते ह्यनाथवत् । १३ ॥
 सार्वभौमकुले जातः सर्वलोक सुखावहः ।
 सर्वप्रियकरस्तृप्ता राज्यं प्रियमनुत्तमं ।
 कथमिन्दीवरश्यामे रक्ताक्षः प्रियदर्शनः ।
 सुखभागी न दुःखार्हः शयितो भुवि राघवः । १४ ॥

here, for in this place the vestiges of the silk threads appear. Beloved must be that lord whose society could chase away pain from his young and tender spouse, devoted and chaste, sleeping thus on the ground! Oh! I am undone! Oh! I am a merciless wretch! on whose account Raghava with his spouse slept like outcasts on the ground?—How could Raghava, descended from the king of the world, the cause of happiness to all, communicating universal pleasure, blue as the cœrulean nymphæa, red eyed and beautiful, possessor of happiness, unworthy of pain, leaving the peerless kingdom, sleep on the ground? Happy is the auspiciously-marked Lukshmana, partaker of the great share, who has followed his brother Rama in this

धन्यः खलु महाभागे लक्ष्मणः शुभलक्षणः ।
 भ्रातरं विषमे काले यो राममनुवर्त्तते । 15 ॥
 सिद्धार्था खलु वैदेही पतिं यानुगता वनं ।
 वयं संशयिताः सर्वे दीनास्तेन महात्मना । 16 ॥
 अकर्णधारा पृथिवी शून्येव प्रतिभाति मे ।
 गते दशरथे स्वर्गं रामे चारण्यमाश्रिते । 17 ॥
 न च प्रार्थयते कश्चिन्मनसापि वसुन्धरां ।
 वने निवसतस्तस्य वाङ्मवीर्याभिरक्षितां । 18 ॥
 शून्यसम्बरणारक्षामयन्त्रितह्यद्विषां ।
 अनावृतपुरद्वारां राजधानीमरक्षितां ।

season of adversity ! Possessed of all she can wish is Videhee, thus attending her husband to the forest ! We are all of us wretched, bereft of that magnanimous one. Since Dusha-rutha is gone to heaven, and Rama has taken up his residence in the wood, the earth has been without a pilot, and in my view resembles a dreary waste. No one now desires (to possess) the earth, preserved only by the valour of his arm who dwells in the wood. Even enemies do not turn their minds towards the royal city, empty and unprotected, its horses and elephants unconfined, the doors of the houses left open, and unguarded,—its military force sad, and decayed—surrounded

अप्रहृष्टबलां न्यूनां विषमस्यामनावृतां ।
 शत्रवे नाभिमन्यन्ते भक्ष्यान् विषकृतानिव । 19 ॥
 अथ प्रभृति भूमौ तु शयिष्ये ऽहं तृणेषु वा ।
 फलमूलाशने नित्यं जटाचीराणि धारयन् । 20 ॥
 तस्याहमुत्तरं कालं निवत्स्यामि सुखं वने ।
 तत्प्रतिश्रुतमार्ग्यस्य नैव मिथ्या भविष्यति । 21 ॥
 वसन्तं भ्रातुरर्थाय शत्रुघ्नो मानुवत्स्यति ।
 लक्ष्मणेन सहोयोध्यामार्ग्यो मे पालयिष्यति । 22 ॥
 अभिषेक्ष्यन्ति काकुत्स्थमयोध्यायां द्विजातयः ।
 अपि मे देवताः कुर्युरिमं सत्यं मनोरथं । 23 ॥

by adversity on every side—as men turn not to poisoned food. From this day, assuming the habit of a devotee, I will sleep on the earth or on a bed of grass, and feed on fruits and roots. I will cheerfully live in the forest the remainder of the term which that excellent one has to fulfil of his exile, that his promise may not be broken. Shatrooghna shall dwell with me, while abiding there on account of my brother, and that great one with Lukshmana shall nourish Uyodhya. The twice-born shall instal Kakoottha in Uyodhya; thus let the gods accomplish the wishes of my heart. If he, intreated by me in various ways, will not return, I will spend the long term

प्रसाद्यमानः शिरसा मया स्वयं वज्रप्रकारं यदि न ग्रथस्यते ।
 ततोऽनुवत्स्यामि चिराय राघवं वने चिरं नार्हति मामुपेक्षितुं । 24 ।
 व्युष्य रात्रिन्तु तत्रैव गङ्गाकूले स राघवः ।
 कल्यमुत्थाय शत्रुघ्नमिदम्वचनमब्रवीत् । 25 ॥
 शत्रुघ्नात्थाय किं शेषे निशादाधिपतिं गुह्यं ।
 शीघ्रमानय भद्रन्ते तारयिष्यति वाहिनीं । 26 ॥
 जागर्मि नार्हं स्वपिमि तथैवार्थं विचिन्तयन् ।
 इत्येवमब्रवीद्भाता शत्रुघ्ना विप्रचोदितः । 27 ॥
 इति सम्बदतोरेवमन्योन्यं नरसिंहयोः ।
 आगम्य प्राञ्जलिः काले गुह्ये वचनमब्रवीत् । 28 ॥

with him in the wood—But how can he reject my suit ?” This descendant
 of Raghuva, thus passing that night on the banks of the Ganges, rose on
 the morrow, and thus addressed Shatrooghna : “ Good attend thee, O Shu-
 trooghna! arise : Why sleepest thou ? Quickly bring Gooha, king of the
 Nishadas : he will convey us over the river.” Shatrooghna, his brother, thus
 urged forward, replied, “ I am awake. I am unable to sleep through ru-
 minating on that excellent one.” Gooha, approaching these two, the chiefs
 of men who were now conversing, with joined hands, said, “ O descendant

कच्चित्सुखं नदीतीरे ऽवात्सीः काकुत्स्थ शर्वरी ।

कच्चिच्च सहसैन्यस्य तव नित्यमनामयं । २९ ॥

गुहस्य तत्तु वचनं श्रुत्वा स्नेहादुदीरितं ।

रामस्यानुवशो वाक्यं भरतो ऽजीदमब्रवीत् । ३० ॥

सुखा न शर्वरी धीमन् पूजिताश्चापि ते वयं ।

गङ्गान्तु नोभिर्वक्त्रोभिर्दासाः सन्तारयन्तु नः । ३१ ॥

ततो गुहः सन्वरितः श्रुत्वा भरतशासनं ।

प्रति प्रविश्य नगरं तं ज्ञातिजनमब्रवीत् । ३२ ॥

उत्तिष्ठत प्रबुध्यध्वं भद्रमस्तु हि वः सदा ।

नावः समुपकर्षध्वं तारयिष्यामि वाहिनीं । ३३ ॥

of *Kukootstha*, hast thou had a pleasant night on the bank of the river? art thou in health with thy army?" Hearing these words of *Gooha*, uttered with such affection, *Bhuruta*, devoted to *Rama*, replied, "We have had a pleasing night, we have been highly honoured by thee. Now let thy servants in numerous boats convey us over the Ganges." Hastened by the command of *Bhuruta*, *Gooha*, entering the city, spake thus to his relatives, "Arise, awake: may good always attend you: bring boats, I will convey (my friends) over the river." They, thus addressed, speedily arising, at the

ते तथोक्ताः समुत्थाय त्वरिता राजशासनात् ।
 पञ्च नावां शतान्येव समानिन्युः समन्ततः ।
 अन्याः स्वस्तिकविशेषा महाद्वाराधराधराः ।
 शोभमानाः पताकिन्यो युक्तवाहाः सुसंहताः । ३४ ॥
 ततः स्वस्तिकविशेषां पाण्डुकव्वालसन्धतां ।
 सनन्दिद्वेषां कल्याणीं गुहो नावमुपाहरत् । ३५ ॥
 तामाहरोह भरतः शत्रुघ्नश्च महाबलः ।
 कौशल्या च सुमित्रा च याश्चान्यः राजयोधितः ।
 पुरोहितश्च तत्पूर्वं गुरवो ब्राह्मणाश्च ये ।
 अनन्तरं राजदारास्तथैव शकटायनाः । ३६ ॥

king's command, brought five hundred boats from all sides, with others distinguished¹ by their resembling temples, and being adorned with flags and with great bells; splendid, furnished with excellent oars and rowers. Then *Gooha* brought one of these, the room erected on which resembled a temple, and was lined with white, and filled with a band of joyful musicians: On that ascended *Bhuruta*, and the valiant *Shutrooghna*, with *Koushulya*, *Soomitra*, and all the widows of the king; first after them the priest, the spiritual preceptors, and the brahmuns; then followed the female attendants, and the baggage which had been brought on carts. The noise of those burning the

¹ According to some, known by the name *swastika*. *Swastika* is a temple of a peculiar make.

आवासमादीपयतां तीर्थे चाप्यवगाहतां ।
 भाणानि चाददानानां द्वाषस्तु दिवमस्पृशत् । 37 ॥
 यताकिन्यस्तु ता नावः स्वयं दासैरधिष्ठिताः ।
 वहन्त्यो जनमाच्छ्रुत् तदा सम्पेतुराशुगाः । 38 ॥
 नारीणामभिपूरसास्तु काञ्चित् काञ्चित्तु वाजिनां ।
 काञ्चित्तत्र वहन्ति स्म यानयुग्मं महाधनं । 39 ॥
 तास्त गत्वा परं तीरमवरोप्य च तं जनं ।
 निवृत्ताः काण्डचित्राणि क्रियन्ते दासबन्धुभिः । 40 ॥
 सवैजयन्तास्तु गजा गजारोहैः प्रचोदिताः ।
 तरन्ति स्म प्रकाशन्ते सपक्षा इव पर्वताः । 41 ॥

temporary dwellings which they had just occupied¹—of these plunging into the sacred river, and of the attendants carrying their baggage to the boats, ascended even to the sky. Adorned with flying streamers, the boats on which the servants had ascended, sailing swiftly, conveyed those on them over the river, some being filled with women, others with horses, and others with carriages, cattle, and treasure. Coming to the other side of the river, they landed the people and returned; the servants and friends amusing themselves by playing in the water. The elephants furnished with flags, driven by the teers crossed over, appearing like winged mountains² Some crossed

¹ It is stated in the commentary to be the duty of an army to burn the temporary dwellings which they have just occupied, before they proceed on their march. ² All mountains, according to the *Pooranas*, were originally furnished with wings; but were shorn of them by *Indra*.

नावश्चरुहस्तान्ये प्लवैस्तेरुस्तथापरे ।

अन्ये कुम्भवटैस्तेरुन्ये तेरुश्च वाजभिः । 42 ॥

सा पुण्या ध्वजिनी गङ्गा दासैः सन्तारिता स्वयं ।

मैत्रे मुहूर्त्तं प्रययौ प्रयागवनमुत्तमं । 43 ॥

आश्वासयित्वा च चमं महात्मा निवेशयित्वा च यथोपजोषं ।

द्रष्टुं भरद्वाजमुविप्रवर्यमृत्विक् सदस्यैर्भरतः प्रतस्थे । 44 ॥

स ब्राह्मणस्याश्रममभ्युपेत्य महात्मनो देवपुरोहितस्य ।

ददर्श रम्योऽजवृक्षदेशं महद्गुहं विप्रवरस्य रम्यं । 45 ॥

भरद्वाजाश्रमं गत्वा क्रोशदेव नरर्षभः ।

जनं सर्वमवस्थाप्य जगाम सह मन्त्रिभिः ।

over on boats, some on rafts, and others upon jars and pitchers, while some swam over with their hands. The army, thus conveyed over the sacred

Ganges by the servants of *Gooha*, went in three *moochoortas*¹ to the forest of *Pruyaga*. The magnanimous *Bhuruta*, having encouraged the army, and

caused them to encamp at ease, went with the priest and the guardians of the statutes,² to see *Bhurudwaja*, the chief of sages. Going to the hermitage

of that great brahman, the priest of the gods, he beheld the delightful wood, full of huts made of leaves. Having gone a kross on the way to the her-

mitage of *Bhurudwaja*, that great one, leaving the army, went on with the

¹ A *moochoorta* is the fifteenth part either of a natural day or a night, being somewhat less than an English hour.

² Persons who stand by at a sacrifice and direct the ceremonies in conformity to the statutes.

पद्मामेव स धर्मात्मा न्यस्तशस्त्रपरिच्छदः ।
 वस्त्रान् वाससी क्षौमे पुरोधाय पुरोहितं ।
 ततः सन्दर्शने तस्य भरद्वाजस्य राघवः ।
 मन्त्रिणस्तानवस्थाप्य जगाम नु पुरोहितं । 46 ॥
 वशिष्ठमथ दृष्ट्वैव भरद्वाजो महातपाः ।
 सञ्चवालासनात्तूर्णं शिष्यान् रघुमिति ब्रुवन् । 47 ॥
 समागम्य वशिष्ठेन भरतेनाभिवादितः ।
 अबुध्यत महातेजाः सुतं दशरथस्य तं । 48 ॥
 ताम्बामर्घ्यञ्च पाद्यञ्च दत्त्वा पश्चात् फलानि च ।
 आनुपूर्व्या च धर्मज्ञः पश्यच्छ कुशलं कुले । 49 ॥

counsellors alone. The pious one, laying aside his arms and ornaments, put on two silken garments, and went on foot, preceded by the priest. Then the descendant of Rughoo, seeking an interview with Bhurudwaja, left the counsellors, and followed the priest. The great Bhurudwaja seeing Vushishtha, rose from his seat, and commanded his disciples to bring the *urghya*. Saluted in the most respectful manner by Vushishtha and Bhuruta just arrived, and understanding the latter to be the son of Dusha-rutha, the great sage, presented them with the *urghya*, and water for their feet, and refreshed them with fruits. The sage, acquainted with the rules of duty, then enquired of them separately respecting their welfare, and afterward about *Uyodhya*, the

अयोध्यायां बले कोषे मित्रेष्वपि च मन्त्रिषु ।
 जानन्द्दशरथं वृत्तं न राजानमुदाहरत् । 50 ॥
 वशिष्ठो भरतश्चैनं पप्रच्छतुरनामयं । ॥
 शरीरे ऽग्निषु शिष्येषु वृत्तेषु मृगपक्षिषु । 51 ॥
 तथेति तु प्रतिज्ञाय भरद्वाजो महायशाः ।
 भरतं प्रत्युवाचेदं राघवं स्नेहवत्प्रनात् । 52 ॥
 किमिहागमने कार्यं राज्यं तव प्रशासतः ।
 एतदाचक्ष्व सर्वं मे न मे हि शुध्यते मनः । 53 ॥
 सुषुवे यममित्रं कौशल्यानन्दवर्द्धनं ।
 भ्रात्रा सह सभार्यो यश्चिरं प्रव्राजितो वनं ॥ 54 ॥

army, the treasury, the associates and counsellors of the king ; but knowing
Dusha-rutha to be dead, he enquired nothing respecting him. *Vushishtha*
 and *Bhuruta* enquired in return about his health, the state¹ of his body, his
 sacred fires, his disciples, and the trees, beasts, and birds with which he was
 surrounded. Being informed respecting the whole, the renowned *Bhuru-*
dwaja, through affection for *Raghuva*, said to *Bhuruta*, "What is the occa-
 sion of thy coming hither who art the governor of a kingdom ? Tell me all :
 in this affair my mind is not quite clear ; the renowned one, the son of *Kou-*
shalya, the destroyer of his enemies, the increaser of joy, is sent to the forest
 with his brother and his spouse for a long period, being destined thereto by

¹ Whether his body was wasted or not by his austerities.

नियुक्तः स्त्रीनिमित्तेन पित्रा यो ऽसौ महायशः ।

वनवासी भवत्येति समाः किल चतुर्दश ॥ 55 ॥

कच्चिन्नतस्यापापस्य पापं कर्तुमिहेच्छसि ।

अकण्ठकं भोक्तुमना राज्यं तस्यानुजस्य च ॥ 56 ॥

एवमुक्तो भरद्वाजं भरतः प्रत्युवाच ह ।

पर्यश्रुतयतो दुःखाद्वाचा संसज्जमानया ॥ 57 ॥

हृतोऽस्मि यदि मामेवं भगवानभिमन्यते ।

मत्तो न दोषमाशङ्के मैवं मामनुशाधि हि ॥ 58 ॥

न चैतदिष्टं माता मे यद्वोचन्मदन्तरे ।

नाहमेतेन तुष्टश्च न तद्वचनमाददे ॥ 59 ॥

his father, for the sake of a woman, with the injunction, 'be thou a resident in the forest for fourteen years.' What! dost thou, desirous of securely enjoying the kingdom, desire to perpetrate the crime of fratricide?" Bhuruta, thus addressed, with flowing tears replied to Bhurudwaja, in words carefully arranged: "O divine one, I am ruined, if thou think thus of me! I am conscious that such a crime can never proceed from me—do not charge me thus. The thing which my mother has done on my account, is not approved by me. It is not pleasing to me, nor have I ever consented to that word. I am going

अहन्तु तं नरव्याघ्रमुपयातः प्रसादकः ।
 अति नेतुमयोध्यायां षादौ चास्याभिवन्दितुं । 60 ॥
 त्वं मामेवं गतं मत्वा प्रसादं कर्तुमर्हसि ।
 शंस मे भगवन्नामः क्व सम्प्रति महीपतिः ॥ 61 ॥
 वशिष्ठादिभिर्ऋत्विग्भिर्यचितो भगवांस्ततः ।
 उवाच तं भरद्वाजः प्रसादाद्भरतम्वचः । 62 ॥
 त्वय्येतत्पुरुषव्याघ्र युक्तां राक्षसवंशजे ।
 गुरुवृत्तिर्दमश्चैव साधूनाञ्चानुयायिता ॥ 63 ॥
 ज्ञाने चैतन्मनस्यन्ते दृढीकरणमस्त्विति ।
 आपृच्छेत्वां तवात्ययं कीर्त्तिं समभिवर्द्धयन् ।

with an intention to bring back if possible the great one to *Uyodhya*, and of
 bowing at his feet.

It is right that thou, regarding me, come on this ac-
 count, shouldst shew me favour. Tell me, O divine one, where *Rama*, the
 king, is now to be found."

The divine *Bhurudwaja*, requested afterwards
 by *Vushishtha* and the other priests, graciously replied to him thus : " O
 great one, I know that dutiful regard to superiors, self-conquest, and the imi-
 tation of the good, are united in thee, descended from the family of *Rughoo*.

I, with a view to thy fame, asked for the purpose of making thy resolution

जाने च रामं धर्मज्ञं ससीतं सहलक्ष्मणं ।
 अयं वसति ते भ्राता चित्रकूटे महागिरौ ॥ 64 ॥
 श्वस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः ।
 एतं मे कुरु सुप्राज्ञ कामं कामार्थकोविद ॥ 65 ॥
 ततस्तथेत्येवमुदारदर्शनः प्रतीतहृषो भरतो ब्रवीद्वचः ।
 चकार बुद्धिञ्च महाश्रमे तदा निशानिवासाय नराधिपात्मजः ॥ 66 ॥
 इत्यार्षे रामयणे अयोध्याकोणे भरद्वाजाश्रमगमने ।
 नाम षट्षष्टितमः सर्गः ॥

more firm. I know Rama, acquainted with duty, together with Seeta and

Lukshmuna. Thy brother dwells on the great mountain Chitra-koota: go

thither to-morrow. To-day stay here with thy counsellors. O wise one, acquainted with all that is pleasing, do thus." Then Bhuruta, the prince of enlarged mind, began to converse freely, having set his mind on the great hermitage for the purpose of staying there the night.

End of the sixty-sixth Section.

कृतबुद्धिं निवासाय तत्रैव स मुनिस्तदा ।

भरतं केकयोपुत्रमातिथ्येन न्यमन्त्रयत् । १ ॥

अब्रवीद्भरतस्त्वेनं नन्विदं भवता कृतं ।

पाद्यमर्घ्यमथातिथ्यं वने यदुपपद्यते । २ ॥

अथोवाच भरद्वाजो भरतं प्रहसन्निव ।

जाने त्वां प्रीतिसंयुक्तां तुष्टोस्त्वं येन केनचित् । ३ ॥

सेनायास्तु तवैवास्याः कर्तुमिच्छामि भोजनं ।

मम प्रीतिर्यथा कृपा त्वमर्हो मनुजर्षभ । ४ ॥

SECTION LXVII.

The sage then invited *Bhuruta*, the son of *Kikeyee*, determined on staying, to a repast. *Bhuruta* said, "What is to be obtained in the forest is already furnished by thee, namely water for our feet, *urghya*, and a hospitable reception. *Bhurudwuja* smiling, replied to *Bhuruta*, I know thee to be full of kindness; in some way or other, I will make thee happy: I wish also to entertain this thine army. O chief of men, it becomes thee to do that which I approve;

किमर्थञ्चापि निक्षिप्य दूरे बलमिहागतः ।
 कस्मान्नेहोपयातोऽसि सबलः पुरुषर्षभ । ५ ॥
 भरतः प्रत्युवाचेदं प्राञ्जलिस्तं तपोधनं ।
 न सैन्येनोपयातोऽस्मि भगवन्भवतोभयात् । ६ ॥
 राज्ञा हि भगवन्नित्यं राजपुत्रेण वा तथा ।
 यत्नतः परिहर्त्तव्या विषयेषु तपस्विनः । ७ ॥
 वाजिमुखा मनुष्याश्च मत्ताश्च वरवारणाः ।
 प्रच्छाद्य भगवन्भूमिं महतीमनुयान्ति मां । ८ ॥
 ते वृक्षानुदकं भूमिमाश्रमेषूट्जंस्तथा ।
 मा हिंस्युरिति तेनाहमायातो गुरुभिः सह । ९ ॥

Why, O chief of men, art thou come leaving thy army at a distance ? Why
 camest thou unattended by thine army ?" Bhuruta, with joined hands, then
 replied to the sage, rich in sacred austerities, " O divine one, I did not bring
 the army near through fear of thee. Devotees are carefully to be protected
 in their habitations, by a king, or a king's son. Spirited horses, men, and
 inebriated elephants, O divine one, spreading over a vast extent of ground,
 follow me: that they might not injure the trees, the water, the ground, the
 hermitage, and the huts of leaves, I am come attended only by my preceptors.

आनीयतामितः सैन्यमित्यादिष्टो महर्षिणा ।

तथानुचक्रे भरतस्ततः प्रीतो ऽभवन्मुनिः । 10 ॥

अग्निशालां प्रविश्याथ पीत्वापः परिसृज्य च ।

आतिथ्यार्थे भरद्वाजे विश्वकर्माणमाकलयत् । 11 ॥

आकलये विश्वकर्माणमहं त्वय्यारमेव च ।

आतिथ्यं कर्तुमिच्छामि तत्तु मे सम्बिधीयतां । 12 ॥

आकलये लोकपालांस्त्रीन् देवान् शक्रपुरोगमान् ।

आतिथ्यं कर्तुमिच्छामि तत्तु मे सम्बिधीयतां । 13 ॥

प्राक्स्नातसञ्च या नद्यस्तिर्यक्स्नातोवहाञ्च याः ।

पृथिव्यामन्तरीक्षे च ता इहायान्तु सर्वशः । 14 ॥

The sage replied "Bring thy army hither." Thus commanded by the sage, Bhuruta brought thither the army, at which the sage was highly pleased. Entering the house where the sacred fire was kept, Bhurudwaja, having sipped water and wiped his lips, thus called Vishwa-kurma to provide things suitable for the entertainment: "I call the great artist Vishwa-kurma; I desire to entertain guests; let things be made ready for me. I call the three gods, the guardians¹ of the world, with Shukra at their head. I desire to entertain guests; supply me with what is necessary. Let all the rivers which run towards the east, and those which run with a tortuous course, on the earth or in the air, come hither. Let some of these flow with liquors extracted

¹ Yuma, Koovera, and Vuroona—according to Teertha.

अन्याः स्रवन्तु मैरेयं सुरामन्याः सुनिष्ठितां ।
 अपराश्वेदकं शीतमिक्षुकाण्डरसोपमं ।
 आकृये देवगन्धर्वान् विश्वावसुहहाऊहून् ।
 तथैवाप्सरसां देवगन्धर्वैश्चापि सर्वशः ।
 घृताचोमय विश्वाचीं मिश्रकेशोमलम्बुषां ।
 नागदन्ताञ्च हेमाञ्च भीमामद्रिकृतस्थलां ।
 शक्रं याज्ञोपतिष्ठन्ति ब्रह्माणं याश्च भामिनीः ।
 सर्वानुल्लुहणा सार्द्धमाकृयेः सपरिच्छदाः । 15 ॥
 वनं कुरुषु यद्वियं वासोभूषणपत्रवत् ।
 दिव्यनारीफलं शश्वत् तत् कैवेरमिहैव तु । 16 ॥

from fruits,¹ and from saccharine juices:² let others flow with cool waters,
 grateful as the juice of the sugar cane. I call the divine Gundhurvas,
 Vishwa-vusoo, Haha, and Hoohee, together with the gods and gundhurvas
 in general:—I call the Upsuras, Ghrita-chee, Vishwachee, Mishra-keshee,
 Ulumboosha, Nagudunta, Hema, and Bheema, residing on Soomeroo. I call
 all these beautiful (Upsuras) who attend Shukra, and Bruhma; let them come,
 together with Toombooroo,³ bringing all their implements.⁴ Make a beauti-
 ful grove resembling that of Koovera, the leaves of which shall constantly be

1 Mireya signifies liquor extracted from Dhatree, (Phyllanthus emblica,) Dhatakee, Gri-
 lea tomentosa,) and other fruits or flowers. 2 Soora, signifies rum, or any other liquor dis-
 tilled from saccharine juices, or honey. 3 A noted leader of music and dancing in the courts
 of the Hindoo gods. 4 Their instruments of music, dresses, ornaments, &c.

इह मे भगवान् सोमो विधत्तामन्नमुत्तमं ।
 भक्ष्यं भोज्यञ्च चोष्यञ्च लेह्यञ्च विविधं वज्र ।
 विचित्राणि च माल्यानि पादपप्रच्युतानि च ।
 सुरादीनि च पेयानि मांसानि विविधानि च ।
 एवं समाधिना युक्तस्तेजसाप्रतिमेन च ।
 शिवास्वरसमा युक्तं सुव्रतश्चाब्रवीन्मुनिः । 17 ॥
 मनसा ध्यायतस्तस्य प्राञ्जलस्य कृताञ्जलेः ।
 आजग्मुस्तानि सर्वाणि दैवतानि पृथक् पृथक् । 18 ॥
 मलयान्मन्दराच्चैव सेव्यः खेदनुदोऽनिलः ।
 सुगन्धिः प्रववौ तत्र हर्षयन् सर्वतोऽ जनान् । 19 ॥

beautiful ; apparel and jewels, and the fruit beautiful damsels. Let Some¹
 prepare food of various kinds to be eaten either by chewing, or sucking, or
 licking ; and let garlands be produced ready formed on the trees ; also inebriat-
 ing and other liquors, and flesh of various kinds." Thus spoke, in sounds of
 authority,² the friendly and self restrained sage, clothed with unequalled energy.
 All those celestials then came separately into the presence of him fixed in medi-
 tation, his hands joined and his face towards the east. The fragrant zephyrs,
 dispelling perspiration, attendant on the sage, came thither from *Muluya* and
Mundura, spreading joy around. The clouds poured down showers of

¹ The Moon. ² The commentator explains this word, as denoting words spoken gram-
 matically and in conformity to certain shastras.

ततो ऽभ्यवर्षयन्मेघा दिव्याः कुसुमवृक्षयः ।

देवदुन्दुभिघ्वाषांस्र दिक्षु सर्वासु शुश्रुवे । ।

प्रववुष्योत्तमा वाता ननृतुश्चाप्सरेगणाः । 20 ॥

प्रजगुर्देवगत्यर्वा वीणाः प्रमुमुचुः स्वरान् ।

स शब्दे द्याञ्च भूमिञ्च प्राणिनां श्रवणांस्तथा ।

विवेशोच्चरितः सूक्ष्मः समो लयगुणान्वितः । 21 ॥

तस्मिन्नुपरते शब्दे दिव्ये श्रोत्रपद्यानुगे ।

ददर्श भरतः सर्वं विहितं विश्वकर्मणा । 22 ॥

बभूव सा समा भूमिः समन्तात्पञ्चयोजनं ।

शाद्वलैर्जम्भिष्कृन्ना नीलवैदर्घ्यसन्निभैः । 23 ॥

flowers, and the sound of the divine doondoobhee was heard filling the air in every direction. Delightful breezes began to blow,—the *upsuras* danced,—the *devas* and *gundhuryas* sang, and the lutes sent forth a most melodious sound : the delicate notes uttered in sweet concord, keeping time with the dancing, entered the air, the earth, and the ears of all animated creatures. When the divine harmony, penetrating the ear, had ceased, *Bhuruta* beheld the whole of the deeds wrought by *Vishwa-kurma*. The ground for five *yozenas* on every side became level, covered with a carpet of tender grass,

तस्मिन् विल्वाः कपित्थाश्च पनसा वीजपूरकाः ।

आमलक्यो बभूवुश्च यूताश्च फलभूषणाः ।

उत्तरेभ्यः कुरुभ्यश्च वनं दिव्योपभोगवत् । 24 ॥

आजगाम नदी सौम्या तीरजैर्वज्रभिर्वृता ।

अन्याश्च वज्रला नद्यो नानारसवहाः शुभाः ।

आजगमुर्वचनात्तस्य महर्षेर्भावितात्मनः । 25 ॥

चतुःशालानि शुभ्राणि शालाश्च गजवाजिनां ।

हर्म्यप्रासादसंवाश्च प्रतोलीतीरणानि च ।

सितमेघप्रभश्चापि राजवेषम सुतीरणं ।

and enamelled with sapphires and onyxes. In it were Vilwa,¹ Kupittha,² Punusa,³ Veejapooruka,⁴ Amlukee,⁵ and mango⁶ trees, adorned with fruits. A forest abounding with enjoyments came from the regions of Oottura-Kooroo; as did also the excellent rivers, attended by the various productions of their banks. Many other rivers⁷ also, flowing with various liquors, came at the word of the contemplative sage, with white houses of four apartments, and stables for horses and elephants, with great numbers of palaces and temples, streets, and arched gateways. Bhuruta, the valiant son of Kikeyee, then entered a palace splendid as a white cloud, with portals resembling those

¹ *Ægle marmelos*. Roxb. *Crataeva marmelos*. Lin.

² *Feronia elephantium*. Roxb.

Crataeva vallanga. Lin.

³ *Artocarpus integrifolia*.

⁴ Citron.

⁵ *Phyllanthus*

emblica. ⁶ *Mangifera Indica*.

⁷ The Hindoos have both male and female rivers; the first-mentioned are females, the last males.

शुक्लमाल्यकृताकारं दिव्यागन्धसमुद्भितं ।
 चतुरस्रसमम्बामं शयनासनयानवत् । 26 ॥
 दिव्यैः सर्वरसैर्युक्तं दिव्यभोजनवस्त्रवत् ।
 उपकल्पितसर्वान्नं धौतनिर्मलभाजनं ।
 क्षिप्तसर्वासनं श्रीमच्छास्तीर्णशयनोत्तमं ।
 प्रविवेश महावाङ्मनःप्रातो महर्षिणा ।
 वेश्म तद्रत्नसम्पूर्णं भरतः कैकयीसुतः । 27 ॥
 अनुजग्मुश्च ते सर्वे मन्त्रिणः सपुरोहिताः ।
 बभूवुश्च मुदा युक्तास्तं दृष्ट्वा वेश्मसन्निधिं । 28 ॥
 तत्र राजासनं दिव्यं यजनं च्छत्रमेव च ।
 भरतो मन्त्रिभिः सार्द्धमभ्यवर्त्तत राजवत् । 29 ॥

of a royal mansion, adorned with white garlands, and sprinkled with fragrant
 liquors, and with square courts, furnished with beds, couches, and vehicles,
 agreeable liquors of every kind, food and clothing, every kind of confections,
 clean dishes, and all kinds of seats, magnificent, covered with excellent car-
 pets :—and all the counsellors followed together with the priests. See-
 ing the furniture of the mansion, they were highly gratified. Bhuruta with
 the counsellors now circumambulated the resplendant royal seat, the cha-
 mura, and the umbrella, and respectfully bowing toward the seat, to honour

आसनं पूजयामास रामायभिषणम्य सः ।
 बालयजनमादाय न्यषीदत्सृचिवासने । ३० ॥
 आनुपूर्व्या निषेदुश्च सर्वे मन्त्रिपुरोहिताः ।
 ततः सेनापतिः पश्चात्प्रसाद्य च न्यषीदत् । ३१ ॥
 ततः परममातिथ्यं गन्धद्वपरसान्वितं ।
 वशिष्ठपूर्वं काकुत्स्थः प्रतिजग्राह धर्मवित् । ३२ ॥
 तेनैव च मुहूर्त्तेन नद्यः पायसकर्द्धमाः ।
 उपातिष्ठन्त भूरतं भरद्वाजस्य शासनात् । ३३ ॥
 तासानुभयतः कूलं पाण्डुमृत्तिलेपनाः ।
 रम्यश्चावसथा दिव्या ब्राह्मणस्य प्रसादजाः ।

it as designed for Rama, he took the chamura, and placed himself on the seat of the counsellor. All the counsellors and priests seated themselves according to their respective rank, and last of all the general of the army bowing took his seat. Afterwards the pious descendant of Kukootstha began to partake of the entertainment, abounding with odors, forms, and tastes, after Vushishtha had done the same. At that instant rivers whose mud was frumenty, presented themselves to Bhuruta at the command of Bhurudwaja. On both sides were the banks plastered with white earth, and adorned with excellent houses, produced by the blessing of the brahman. At the same instant also

तेनैव च मुहूर्त्तेन दिव्याभरणभूषिताः ।

आगुर्विंशतिसाहस्रा ब्रह्मणा ग्रहिताः स्त्रियः । ३४ ॥

सुवर्णमण्युक्तेन प्रवालेन च शोभिताः ।

आगुर्विंशतिसाहस्राः कुबेरग्रहिताः स्त्रियः । ३५ ॥

याभिर्गृहीतः पुरुषो भवत्युन्नतचेतनः ।

तथा विंशतिसाहस्राः स्त्रियश्च नन्दनादनात् ।

नारदस्तुम्बुर्गार्ग्यः सुतनुः सूर्यवर्चसः ।

एते गन्धर्वराजानो भरतस्याग्रतो जगुः । ३६ ॥

अलम्बुषा मिश्रकेशी पुण्डरीकाक्ष वामना ।

उषानृत्यन्त भरतं भरद्वाजस्य शासनात् । ३७ ॥

came twenty thousand women adorned with excellent ornaments, sent by Bruhma; twenty thousand more adorned with gold, gems, and coral, were sent by Koovera, and twenty thousand more issued from the forest of Nunduna, accepted by whom men become transported in mind. Naruda, Toombooroo, Gargya, Sootunoo, these kings of the gundhurvas, splendid as the sun, sang before Bhuruta; and Ulumboosha, Mishra-keshee, Poondureeka, and Bamuna danced before him at the command of Bhurudwaja. All the things most esteemed among the gods, and the chief things in the forest of Chitra-rutha, appeared at Pruyaga through the power of Bhurudwaja. The

यानि माल्यानि देवेषु यानि चैत्ररथे वने ।

प्रयागे तान्यदृश्यन्त भरद्वाजस्य तेजसा । 38 ॥

विल्वा मार्दङ्गिका आसंक्छाम्यग्राहा विभीतकाः

अश्वत्था नर्त्तकाश्चासन् भरद्वाजस्य तेजसा । 39 ॥

ततः सरलतालाश्च तिलकाः सतमालकाः ।

ग्रह्ण्यस्तत्र सम्पेतुः कुञ्जा भूत्वाथ वामनाः । 40 ॥

शिंशुपामलकी जम्बुर्याश्चान्याः कानने लताः ।

प्रमदाविग्रहं कृत्वा भरद्वाजाश्रमेऽ वसन् । 41 ॥

सुरां सुरापाः पिवत पायसञ्च बुभुक्षिताः ।

मांसानि च सुमेध्यानि भक्षन्तां ये यदिच्छति । 42 ॥

vilwa trees became performers on the mridunga,¹ and the vibheetuka² trees beat time, while the Indian fig-trees danced, through the energy of Bhurudwaja. Then the Surula,³ the Tala,⁴ the Tiluka⁵ with the Tumala⁶ and the Koobja⁷ trees came thither, assuming the form of dwarfs. The Shingshupa,⁸ the Amulukee,⁹ and the Jumboo¹⁰ trees, with the other climbing plants in the forest also, assuming the form of damsels, sat in the hermitage of Bhurudwaja, crying, "O ye drinkers of spirits! drink spirituous liquors. O ye hungry! eat; fill yourselves with frumenty and various kinds of juicy meats.

¹ A sort of drum.

² Terminalia Belerica.

³ This tree is not yet ascertained.

⁴ Borassus flabelliformis.

⁵ This tree is not ascertained.

⁶ This tree is unknown.

⁷ A variety of the Mesua ferrea.

⁸ Dalbergia sissoo.

⁹ Phyllanthus Emblica.

¹⁰ Eugenia Jambolifera.

उच्छ्राय स्नापयन्ति स्म नदीतीरेषु चारुषु ।
 अप्येकमेकं पुरुषं प्रमदाः सप्त चाष्ट च ।
 सम्वाहन्त्यः समापेतुर्नार्यो विपुललोचनाः । 43 ॥
 परिमृज्य तदान्योन्यं पाययन्ति वराङ्गनाः ।
 हयान् गजान् खरानुश्र्यांस्तथैव सुरभेः सुतान् । 44 ॥
 आभोजयन् वाहनायास्तेषां भोज्यं यथाविधि ।
 इक्षुंश्च मधुलाजांश्च भोजयन्ति स्म वाहनान् । 45 ॥
 इक्ष्वाकुरुवरयोधानां चोदयन्तो महाबलाः ।
 नाश्ववन्धोऽश्वमाजानन्न गजं कुञ्जरग्रहः ।
 मत्तप्रमत्तमुदिता सा चमूस्तत्र सख्यभौ । 46 ॥

On each person bathing between these delectable banks, and cleansing his person, attended seven or eight beautiful damsels with elongated eyes pressing and rubbing his body : afterward these beautiful damsels (and the men) caused each other to drink liquid honey. The keepers also duly fed the horses, the elephants, and the other beasts with sugar canes, liquors, and parched corn. The officers commanding the warlike army of the great descendant of Ikshwakoo, and the army in general, became now so inebriated that the grooms could not discern their horses, nor the elephant-keepers their elephants. Thus gratified with every thing they could desire, anointed with red san-

तर्पिताः सर्वकामैश्च रक्ताचन्दनद्वयिताः ।
 अप्सरोगणसंयुक्ताः सैन्या वाचमुदीरयन् । 47॥
 नैवायोध्यां गमिष्यामो गमिष्यामो न दण्डकं ।
 कुशलं भरतस्यास्तु रामस्यास्तु सदा सुखं । 48॥
 इति पादातयोधाश्च हस्त्यश्वारोहबन्धकाः ।
 अनायास्तुविधिं लब्ध्वा वाचमेतामुदीरयन् ।
 सम्प्रहृष्टा विनेदुस्ते नरास्तत्र सहस्रशः ।
 भरतस्यानुयातारः स्वर्गोऽयमिति चाब्रुवन् । 49 ॥
 नृत्यन्तश्च हसन्तश्च गायन्तश्चैव सैनिकाः ।
 समन्तात्परिधावन्ति माल्योपेताः सहस्रशः । 50 ॥

ders, and united with the *upsuras*, the soldiery exclaimed, " We will neither go to *Uyodhya*, nor to *Dunduka*. Peace attend *Bhuruta*, and happiness constantly attend *Rama* !" The warriors, the cavalry, the footmen, the riders on elephants, and the grooms having cast off all rule, thus exclaimed in this state (of dissipation). These, the followers of *Bhuruta*, filled with joy, shouted by thousands, " this is heaven." The soldiers running about in multitudes on all sides, danced, laughed, and sang with garlands on their necks. Those who had been feeding on food like ambrosia, beholding that excellent food, could

ततो भुक्तवतान्तेषां तदन्नममृतोपमं ।
 दिव्यानुद्धीक्ष्य भक्ष्यांस्तान्भवद्भक्षणे मतिः । 51 ॥
 प्रेष्याश्चोद्याश्च बध्वाश्च वनस्थाश्चापि सर्वशः ।
 बभूवुस्ते भृशं ग्रीताः सर्वे चाहृतवाससः । 52 ॥
 कुञ्जराश्च खरोष्ठ्याश्च गोजाविमृगपक्षिणः ।
 बभूवुः सुमृतास्तत्र नातो ह्यन्यमकल्पयत् । 53 ॥
 नाशुक्लवासास्तत्रासीन्मलिनः क्षुधितो ऽपि वा ।
 रजसा ध्वस्तकेशो वा नरः कश्चिद्भूतदा । 54 ॥
 शयनानि च सर्वाणि स्रज्वास्तरणवन्ति च ।
 आसनानि च दिव्यानि भेजिरे ते ततस्ततः । 55 ॥

scarcely refrain from gorging themselves anew. The messengers, servants,
 and wives of the soldiers, and those who followed the army, dressed in every
 kind of fine cloth, were completely filled. The elephants, horses, asses,
 cows, goats, sheep, deer, and birds, were also completely satisfied ; none
 wished for more. No one was there whose clothes were not white, no one
 dirty, or hungry, nor was the hair of any one defiled with dust. Multitudes
 of couches, furnished with excellent coverlets and rich carpets, attended here
 and there, wherever desired. By the side of the soldiers were wells whose

बभूवुर्बलपार्श्वेषु कूपाः प्रायसकर्द्धमाः ।
 ताश्च कामदुग्धा गवो दुमाश्चासन्मधुस्रवाः । 56 ॥
 वाप्यो मैरेयपूर्णाश्च मिष्टमांसचयैर्वृताः ।
 अतप्तैः पैठरैश्चैव मार्गमायूरतैस्तिरैः ।
 आजैश्चापि च वाराहैर्मृगान्नरससञ्चयैः ।
 फलनिर्यहसंसिद्धैः सूपैर्गन्धरसान्वितैः ।
 पुष्पध्वजवतीः पूर्णाः शुक्लस्यान्नस्य चाभितः ।
 ददृशुर्विस्मितास्तत्र नरा लोह्वीः सहस्रशः ॥ 57 ॥
 पात्रोणाञ्च सहस्राणि स्थालीनां नियुतानि च ।
 अर्बुदानि च पात्राणि शतकुम्भमयानि च ।

sediment was frumenty, cows yielding every desire of the heart, and trees dropping honey, with large oblong ponds, full of spirituous liquors, and bordered with sweetmeats and choice viands. The men beheld by thousands dishes of various metals, garnished with flowers and ornaments, and filled with venison, peacocks, partridges, mutton, and pork, accompanied with the appropriate sauces, and dressed in heated pots, or roasted on ivory spits; split peas also, well spiced, and bordered with white rice. There were thousands of plates, myriads of dishes, and millions of golden vessels, and of pots well cleansed; together with jugs, and pitchers full of curds, small lakes of butter-

स्थाल्यः कुम्भ्यः कुरम्भ्यश्च दधिपूर्णाः सुसंस्कृताः ।
 यौवनस्यस्य गौरस्य कपित्थस्य सुगन्धिनः ।
 हृदाः पूर्णा रसालस्य दध्नः श्वेतस्य चापरे ।
 बभूवुः पयसश्चान्ये शर्कराणाञ्च सञ्चयाः । ५८ ॥
 कल्कांश्चूर्णकषायांश्च स्नानानि विविधानि च ।
 ददृशुर्भाजनस्थानि तीर्थेषु सरितां नराः । ५९ ॥
 शुक्रानंशुमतश्चापि दन्तधावनसञ्चयान् ।
 शुक्लांश्चन्दनकल्कांश्च समुद्रेष्ववतिष्ठतः ।
 दर्पणान्यतिमृष्टांश्च वाससाञ्चापि सञ्चयान् ।
 पादुकोपानहञ्चैव युग्मान्यत्र सहस्रशः । ६० ॥

milk, three hours old, and well scented; others full of prepared buttermilk and white curds, and others filled with frumenty, having beside them large heaps of sugar. There the men saw the pulp of Myrobalons, vessels, and sweet scented powders, and various articles used in ablutions, in proper vessels at the holy place of the rivers, with great numbers of white tooth-picks with their ends bruised,¹ and powders of white sandal wood placed in sealed² vessels. Mirrors also, and clean garments in abundance, shoes and sandals by thousands, stibiums,³ dishes, combs for the head and others for the beard; umbrellas,

¹ For tooth-picks the Hindoos use a bit of any soft wood, one end of which is bruised to answer the purpose of a brush. ² The word may also mean, marked or stamped with any figures.

³ The *unjama* of the Hindoos, with which they colour the region of the eyes was long supposed to be antimony, but from recent experiments it appears to be lead ore.

आञ्जनीः कङ्कतान् कूर्चांश्चित्राणि च धनूंषि च । ॥

मर्मत्राणानि चित्राणि शयनान्यासनानि च । 61 ॥

राशयस्तत्र दृश्यन्ते ताम्बूलस्य सुगन्धिनः ।

प्रतिपानहृदान् पूरणान् खरोष्ठ्यगजवाजिनां । 62 ॥

अवगाह्य सुतीर्णांश्च हृदान् सोत्पलपुष्कलान् ।

आकाशवर्णप्रतिमान् स्वच्छतोयान् सुखाप्तवान् ।

नीलवैदर्भ्यवर्णांश्च मृदून् यवससञ्चयान् ।

निर्व्यापार्थं पशूनान्ते ददृशुस्तत्र सर्वशः । 63 ॥

व्यसयन्त मनुष्यास्ते सप्रकल्पं तदद्भुतं ।

दृष्ट्वातिथ्यं कृतं तावद्भरद्वाजमहर्षिणा ।

इत्येवं रममाणानां देवानामपि नन्दने । 64 ॥

bows, variegated breast-garments,¹ beds, and carpets ; heaps of betle² leaf of agreeable scent, and lakes full of liquors to promote digestion, also lakes into which the descent was easy, abounding with water lilies, of a sky blue colour, the waters perfectly limpid, in which it was grateful to bathe, designed for the asses, camels, elephants and horses to lave themselves : abundance of emerald and sapphire coloured tender grass, and mangers for their cattle, did they also behold there. These men astonished viewed the surprizing entertainment made by Bhurudwaja the sage, as a kind of dream. Thus passed away the night of these men enjoying themselves in the pleasant

¹ The word means literally a security for the breast : It may be a coat of mail, or any defensive arm or for the breast, or, a simple covering ; the latter sense seems most consistent here.

² The leaf of the Piper betle. These leaves are chewed with betle nut, lime and spices, all over India.

भरद्वाजाश्रमे रम्ये सा रात्रिर्यत्यवर्त्तत ।
 प्रतिजग्मुश्च ताः सर्वा गन्धर्वाश्च यथागतं ।
 भरद्वाजाभ्यनुशाप्य ताश्च सर्वा वराङ्गनाः । 65 ॥
 तथैव मत्ता मदिरोत्कटा नरास्तथैव दिव्यागुरुचन्दनोक्षिताः ।
 तथैव दिवा विविधस्रगुत्तमाः पृथक्प्रकीर्णा मनुजैः प्रमर्दिताः । 66 ॥
 इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे भरद्वाजातिथ्यं नाम
 सप्त षष्ठितमः सर्गः । ॥

hermitage of Bhurudwaja, like one spent by the god in Nunduna. At length,
 at Bhurudwaja's command, all the beautiful females, and the ghundhurvas
 returned as they had come. Thus also the men, heated and inebriated with
 liquor, and those perfumed with aloes and sandal wood ; and the flowers com-
 posing the various kind of garlands, and those scattered around and trampled
 under foot by men, returned to their former state, as if the whole had been a
 dream.

End of the Sixty-seventh Section.

ततस्तां रजनीं व्युष्य भरतः सपरिच्छदः ।
 कृतातिथ्यं भरद्वाजं कामादभिजगाम ह । १ ॥
 तमृषिः पुरुषव्याघ्रं प्रेक्ष्य प्राञ्जलिमागतं
 ऊत्वाग्निहोत्रं भरतं भरद्वाजो ऽभ्यभाषत । २ ॥
 कश्चिद्त्र सुखा रात्रिस्तवासद्विषये गता ।
 समग्रस्तेजनः कश्चिदातिथ्ये शंस मे ऽनघ । ३ ॥
 तमुवाचाञ्जलिं कृत्वा भरतो ऽभिप्रणम्य च ।
 आश्रमादुपनिष्क्रान्तिमृषिमुत्तमतेजसं । ४ ॥

SECTION LXVIII.

Bhuruta, having passed the night with his attendants, went, full of desire, to Bhurudwaja, who had thus entertained him. The sage Bhurudwaja, seeing the chief of men approaching him with hands respectfully joined, having offered his burnt-offering, thus addressed him: "Say, O sinless one, were all gratified with the entertainment given last night at my residence? Bhuruta joining his hands, and bowing, replied to the illustrious sage, who had come out of the hermitage, "O divine one, myself with all my army and the very

सुखोषितो ऽस्मि भगवन् समग्रबलवाहनः ।

बलवत्तर्पितश्चाहं बलवान् भगवंस्तदया । 5 ॥

अपेतक्लमसन्तापाः सुभिक्षाः सुप्रतिश्रयाः ।

अपि प्रेष्ठ्यानुपादाय सर्वे स्म सुसुखोषिताः । 6 ॥

आमन्त्रये ऽहं भगवन् कामं त्वामृषिसत्तम ।

समीपं प्रस्थितं भ्रातुर्मित्रेणैक्षस्व चक्षुषा । 7 ॥

आश्रमं तस्य धर्मज्ञ धार्मिकस्य महात्मनः ।

आचक्ष्व कतमो मार्गः कियानिति च शंस मे । 8 ॥

इति पृष्ठस्तु भरतं भ्रातुर्दर्शनलालसं ।

प्रत्युवाच महातेजा भरद्वाजो महातपाः । 9 ॥

animals were made completely happy ; my army and myself, O divine one, have been completely satisfied by thee. Servants and all, have been lodged in the most agreeable manner, and have lost all sense of fatigue and pain !

We have been plentifully feasted, and have slept in excellent houses. I ask of thee one favour more : O divine sage ! look with a friendly eye on me, departing to my brother. O thou acquainted with moral duties ! tell me how far it is to the hermitage of my pious brother, and which is the way hither."

The illustrious Bhurudwaja, eminent in devout austerities, thus addressed, replied in the following manner to Bhuruta desirous of seeing his brother : " At

भरतार्द्धतृतीयेषु योजनेष्वजने वने ।
 चित्रकूटगिरिस्तत्र रम्यनिर्करकाननः । 10 ।
 उत्तरं पार्श्वमासाद्य तस्य मन्दाकिनी नदी ।
 पुष्पितद्रुमसंच्छन्ना रम्यपुष्पितकानना । 11 ॥
 अनन्तरं तत्सरितश्चित्रकूटञ्च पर्वतं ।
 तयोः पार्श्वकुटीन्तात तत्र तौ वसतो ध्रुवं । 12 ॥
 दक्षिणेन च मार्गेण सद्यदक्षिणमेव च ।
 गजवाजिसमाकीर्णां वाहिनीं वाहिनीपते । 13 ॥
 बाह्यस्य महाभाग ततो द्रक्ष्यसि राघवं ।
 प्रमाणमिति च श्रुत्वा राजराजस्य योदितः । 14 ॥

the distance of three *yojanas* and a half, in an uninhabited forest, is the delightful mountain, *Chitra-koota*, free from all danger. On its north side is the river¹ *Mundakinee*, overshadowed with trees, covered with blossoms, and skirted with flowery forests. O my lord, beyond that river, at the mountain *Chitra-koota*, are the two (brothers), residing in their leafy hut on the south road : Both on thy left and right lead forth thy army, O general, well furnished with elephants and horses; there, O possessor of the great share, thou wilt see *Raghuva*." Having heard this account, the widows of the king of kings, worthy to ride in chariots, leaving their vehicles, surrounded the *Brahmunas*

¹ A name of the Ganges, or *Gunga*.

ह्रित्वा यानानि यानार्हा ब्राह्मणं पर्यवारयन् ।

वेपमाना कृशा दीना सह देवा सुमित्रया ॥ 15 ॥

कौशल्या तत्र जग्राह कराभ्यां चरणौ मुनेः ।

असृद्धेन कामेन सर्वलोकस्य गर्हिता ॥ 16 ॥

कैकेयो तत्र जग्राह चरणौ सा व्यपत्रया ।

तस्मदक्षिणमागम्य भगवन्तं महामुनिं ॥ 17 ॥

अदूराद्भरतस्यैव तस्यै दीनमनास्तदा ।

तत्र पप्रच्छ भरतं भरद्वाजो महामुनिः ॥ 18 ॥

विशेषं शतुमिच्छामि मातृणान्तव रात्रव ।

एवमुक्तस्तु भरतो भरद्वाजेन धार्मिकः ॥ 19 ॥

and Koushulya with Soomitra, trembling, emaciated, and wretched, laid hold of the feet of the sage. Kikeyee, despised of all on account of her vile conduct, having broken through the shame cast upon her, also laid hold of his feet, and circumambulating the divine sage, stood with a humbled mind at a small distance from Bhuruta. There Bhurudwaja, the sage, addressed Bhuruta : " I desire, O son of Rughoo, to know the particulars of thy mother's conduct." Bhuruta, the pious and eloquent, thus addressed by Bhurudwaja, joining his hands, replied, " O divine one! this wife of my

उवाच प्राञ्जलिर्भूत्वा वाक्यं वचनकोविदः ।
 यामिमां भगवन्दीनां शोकानशनकर्षितां । 20 ॥
 पितुर्हि महिषीन्देवीन्देवतामिव पश्यसि ।
 एषा तं पुरुषव्याघ्रं सिंहविक्रान्तगामिनं । 21 ॥
 कौशल्या सुषुवे रामं धातारमदितिर्यथा ।
 अस्या वामभुजस्थिता या सा तिष्ठति दुर्मनाः । 22 ॥
 इयं सुमित्रा दुःखार्ता देवी राक्षस मध्यमा । ।
 कर्णिकारस्य शाखेन शोर्षपुष्पा वनान्तरे । 23 ॥
 एतस्यास्तौ सुतौ देव्याः कुमारौ देववर्त्मनौ ।
 उभौ लक्ष्मणशत्रुघ्नौ वीरौ सत्यपराक्रमौ । 24 ॥

father, whom thou seest, wretched, wasted through abstinence, yet a queen,
 the likeness of a goddess, brought forth Rama, the chief of men, who walks
 with the step of a lion, as *Uditi* brought forth *Dhatree*.¹ She who, leaning
 on her left arm, stands with a sad heart, like the branch of a *Kurnikara*²
 tree in the forest, when its flowers are fallen, is the afflicted *Soomitra*, the
 middle wife of the king: the two sons of this queen, are the godlike *Luksh-*
muna, and *Shutrooghna*, heroes of genuine prowess. She on whose account

¹ Vishnoo.² *Pterospermum acerifolium*.

यस्याः कृते नरव्याघ्रौ वनवासमितो गतौ ।

राजा पुत्रविहीनश्च स्वर्गं दशरथो गतः । 25 ॥

क्रोधनामकृतप्रज्ञां दृष्ट्वा सुभगमानिनी ।

ऐश्वर्यकामां कैकेयीमनार्ष्यामार्प्य ऋषिणीं ।

ममैतां मातरं विद्धि नृशंसां पापनिश्चयां ।

यतो मूलं हि पश्यामि वसतं महदात्मनः । 26 ॥

इत्युक्त्वा नरशार्दूलो वाच्यगद्गदया गिरा ।

विनिश्चस्य स ताम्राक्षः क्रुद्धो नाग इव श्वसन् । 27 ॥

भरद्वाजो महर्षिस्तं ब्रुवन्तं भरतन्तदा ।

प्रत्युवाच महाबुद्धिरिदं वचनमर्थवत् । 28 ॥

the two chiefs of men have gone hence to the forest, and king Dusha-rutha, bereft of his son, has departed to heaven, know to be the wrathful, vain, and proud Kikeyee, esteeming herself highest in her husband's esteem, desirous of grandeur: a worthless woman in an excellent form ! my mother, cruel, and resolved on wickedness, from whom I date the rise of my great misfortunes." Saying this, the chief of men, his words interrupted with sobs, sighing with anger, his eyes inflamed, breathed like a serpent. To Bhuruta speaking thus, the great sage Bhurudwaja, of consummate understanding, returned

न दोषेणावगन्तव्या कैकेयी भरत त्वया ।
 रामप्रव्राजनं ह्येतत् सुखोदकं भविष्यति । २९ ॥
 देवानां दानवानाञ्च ऋषीणां भावितात्मनां ।
 अभिवाद्य तु संसिद्धः कृत्वा चैव प्रदक्षिणं ।
 आमन्त्र्य भरतः सैन्यं युज्यतामिति चाब्रवीत् । ३० ॥
 ततो वाजिरथान् युक्तान् दिव्यान् हेमविभूषितान् ।
 अध्यारोहत् प्रयाणार्थं बहून् बहुविधो जनः । ३१ ॥
 गजकन्या गजाश्चैव हेमकक्षाः पताकिनः ।
 जीमूता इव वर्मान्ते सन्नेषाः सम्प्रतस्थिरे । ३२ ॥

this wise reply : “ Kikeeye must not be considered by thee, O Bhuruta, as guilty. This exiling of Rama will be productive of the happiness of the gods, the danuvas, and the contemplative sages.” Bhuruta, his wish accomplished, now bowing to the feet of the sage, and circumambulating him, called the army, and ordered it to be in readiness for marching. Then the various leaders, preparing for the march, mounted their excellent chariots, adorned with gold, to which the horses were yoked. Male and female elephants, furnished with golden howders¹ and beautiful flags, stood roaring, like clouds in the rainy season; various kinds of costly vehicles, great and

¹ The term given to the seat girded on the back of the elephant.

विविधान्यपि यानानि महान्ति च लघूनि च ।
 प्रययुः सुमहार्हाणि पादैरपि पदातयः । ३३ ॥
 अथ यानप्रवेकैस्तु कौशल्याप्रमुखाः स्त्रियः ।
 रामदर्शनकाङ्क्षिण्यः प्रययुर्मदितास्तदा । ३४ ॥
 चन्द्रार्कतरुणाभावां नियुक्तां शिविकां शुभां ।
 आस्थाय प्रययो श्रीमान् भरतः सपरिच्छदः । ३५ ॥
 सा प्रयाता महासेना गजवाजिसमाकुला ।
 दक्षिणां दिशमावृत्य महामेघ इवेत्यतः । ३६ ॥
 वनानि च व्यतिक्रम्य जुष्टानि मृगपक्षिभिः ।
 गङ्गायाः परवेत्सायां गिरिष्वथ नदीष्वपि । ३७ ॥

small, went forward ; and the footmen marched on foot. The females, full of joy, with Koushalya at their head, now went forward in different vehicles, earnestly longing to see Rama: the fortunate Bhuruta, mounting a beautiful litter, splendid as the moon or the rising sun, began his march with his suite. The army accompanied by a multitude of elephants and horses, in marching covered the earth like a vast cloud rising in the south. Having passed the forests abounding in beasts and birds, the army with the elephants and horses, terrifying the herds of animals, and the flocks of birds, entered the woods on the west side of the Ganges among the hills and the rivers. At the sight of

सा सम्प्रहृष्टद्विषवाजियूथा वित्रासयन्ती मृगपक्षिसंघान् ।

महद्वनं तत्प्रविगाहमाना रराज सेना भरतस्य तत्र । 38 ॥

— तथा महत्या यायिन्या ध्वजिन्या वनवासिनः ।

अर्द्धिता यूथपा मत्ताः सयूथाः सम्प्रदुद्रुवुः । 39 ॥

ऋक्षाः पृषतसंघाश्च हरवश्च समन्ततः ।

दृश्यन्ते वनराजीषु गिरिष्वपि नदीषु च । 40 ॥

सुसम्प्रतस्थे धर्मात्मा प्रीतो दशरथात्मजः ।

वृते महत्या नादिन्या सेनया चतुरङ्गया । 41 ॥

सागरैर्ब्रिनिभा सेना भरतस्य महात्मनः ।

महो संच्छादयामास प्रावृषि चामिवाम्बुदः । 42 ॥

that great army marching with colours flying, the ardent sylvan leaders of the herds, together with their companions, ran away in great consternation.

The bears, the herds of porcine and of spotted deer, appeared in view on all sides in the purlieus of the forests, grazing among the hills and rivers. Greatly pleased, the pious son of Dusha-ruta marched on, attended by his vast army, shouting as they went. The army of the magnanimous Bhuruta, resem-

bling the wide spread sea, covered the earth, as the clouds cover the sky in the rainy season. The army, extended by the multitude of horses, and

तुर ज्ञेयैरवतता वारणैश्च महाबलैः ।

अनालक्ष्या चिरं कालं तस्मिन् काले बभूव सा । 43 ॥

स गत्वा दूरमध्वानं सम्परिश्रान्तवाहनः ।

उवाच वचनं श्रुमान् वशिष्ठं मन्त्रिणाम्बरं । 44 ॥

यादृशं लक्ष्यते द्रुपं यथा चैव मया श्रुतं ।

व्यक्तं प्राप्ताः स्म तद्देशं भरद्वाजो यमब्रवीत् । 45 ॥

अयं गिरिश्चित्रकूटस्तथा मन्दाकिनी नदी ।

एतत्प्रकाशते दूरान्नीलमेघनिभं वनं । 46 ॥

गिरेः सानूनि रम्याणि चित्रकूटस्य सम्प्रति ।

वारणैरवमृचन्ते मामकैः पर्वतोपमैः । 47 ॥

strong elephants, in the time of its march, exhibited to the view a long train apparently incapable of being numbered. Having advanced a long way, that fortunate one, his animals completely wearied, thus addressed Vushishtha, chief of counsellors: "Comparing the appearance of things with what I heard from the sage, I judge we must have arrived in that country which Bhurudwaja so clearly described. This hill is Chitra-koota, and this river, Mundakinee. This forest appears at a distance like a blue cloud—the pleasant table lands of Chitra-koota are even now trodden by my mountain-like elephants. The trees are shedding their flowers on the plains

मुञ्चन्ति कुसुमान्येते नगाः पर्वतसानुषु ।
 नीला इवातपापाये तोयं तोयधरा घनाः । 48 ॥
 किन्नराचरितं देशं पश्य शत्रुञ्च पर्वतं ।
 ह्यैः समन्तादाकीर्णं मकरैरिव सागरं । 49 ॥
 एते मृगगणा भान्ति शीघ्रवेगाः प्रचेदिताः ।
 वायुप्रविद्धाः शरदि मेघजाला इवाम्बरे । 50 ॥
 कुर्वन्ति कुसुमापीडान् शिरसु सुरभीनमी ।
 मेघप्रकाशैः फलकैर्दाक्षिणात्या नरा यथा ।
 निष्कूजमिव भूत्तेऽ वनं द्वारप्रदर्शनं ।
 अयोध्येव जनाकीर्णा सम्प्रति प्रतिभाति मे । 51 ॥

of the mountain, as the thick dark clouds pour forth their store when the hot season is past. See, O Shatrooghna, the mountainous track frequented by the kinuras, covered on every side with horses, as the sea is covered by mukuras.¹ These deer, swiftly running, driven (by my army) appear like clouds in the air, driven in autumn by the winds. These (soldiers), putting flowers on their heads, resemble the people of the south, who cover their heads with shields resembling the azure clouds. This wood, before silent and dreadful to behold, through my coming appears at once filled with men, like *Uyodhya* itself.

¹ Sharks ?

खरैरुदीरितो वेणुर्दिवं प्रच्छाद्य तिष्ठति ।

तं वहत्यनिलः शीघ्रं कुर्वन्निव मम प्रियं । 52 ॥

स्यन्दनांस्तुगोघेतान् सूतमुखैरधिष्ठितान् ।

एतान् सम्पततः शीघ्रं पश्य शत्रुघ्न कानने । 53 ॥

एतान् वित्रासितान् पश्य बर्हिणः प्रियदर्शनान् ।

एतमापततः शैलमधिवासं पतत्रिणां । 54 ॥

अतिमात्रमयं देशो मनोज्ञः प्रतिभाति मे ।

तापसानां निवासोऽयं व्यक्तस्वर्गपथोऽनघ । 55 ॥

मृगा मृगीभिः सहिता बहवः पृषता वने ।

मनोज्ञरूपा लक्ष्यन्ते कुसुमैरिव चित्रिताः । 56 ॥

The bamboos, caused to sound by the brisk (winds), stand, excluding the heavens from view. The wind agitates them with a swift motion, as if intending to gratify me. O Shatrooghna, behold the chariots with the horses yoked to them, and guided by eminent charioteers, pass swiftly in the forest. See the affrighted, though beautiful peacocks, running about on the mountain, the abode of joyful birds hopping from spray to spray. Captivating indeed does this country appear to me! It is the abode of devout ascetics: the manifest road to heaven. The many spotted deer, appearing as though speckled with flowers, captivate the mind! Admirable! Let the

साधुसैन्याः प्रतिष्ठां विचिन्वन्तु च काननं ।

यथा तौ पुरुषयौ दृश्येते रामलक्ष्मणौ । 57 ॥

भरतस्य वचः श्रुत्वा पुरुषाः शस्त्रपाणयः ।

विविशुस्तद्वनं शूरा धूमाग्रं ददृशुस्ततः । 58 ॥

ते समालोक्य धूमाग्रमृचुर्भरतमागताः ।

नामनुष्यो भवत्यग्निर्यत्कमत्रैव राघवौ । 59 ॥

अथ नात्र नरयौ राजपुत्रौ परन्तपो ।

अन्ये रामोपमाः सन्ति व्यक्तमत्र तपस्विनः । 60 ॥

तच्छ्रुत्वा भरतस्तेषां वचनं साधुसम्मतं ।

सैन्यानुवाच सर्वांस्तान् मित्रबलमर्दनः । 61 ॥

soldiers halt, let them search the wood, that the two chiefs of men, Rama and Lakshmana, may be found." Hearing the words of Bhuruta, the heroic warriors, with weapons in their hands, entered the woods, and there beheld the smoke ascending. Seeing this, they, returning, said to Bhuruta: "Fire is not in a place destitute of men; doubtless the descendants of Rughoo are yonder: or if these two princes, chief of men, afflictors of their foes, be not there, some other devotees like Rama are evidently there." Bhuruta, the terror of the armies of unfriendly (chiefs), hearing this report, pleasing, grateful to the mind, replied to the whole army: "Let the soldiers stay here

यत्ता भवन्तस्तिष्ठन्तु नेतो गन्तव्यमग्रतः ।
 अहमेव गमिष्यामि सुमन्त्रो धृतिरेव च ।
 एवमुक्त्वा ततः सैन्यास्तत्र तस्युः समन्ततः ।
 भरतो यत्र धूमाग्रं तत्र दृष्टिं समादधत् ।
 व्यवस्थिता या भरतेन सा चमूर्निरीक्ष्यमाणेषु च भूमिग्रतः ।
 बभूव हृष्टा न चिरेण जानती प्रियस्य रामस्य समागमन्तदा । 62 ।
 इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे चित्रवूटपर्वतदर्शनं
 नामाष्टव्यधितमः सर्गः । ॥

perfectly silent ; they must not stir from hence : I will go with Soomuntra and
 Dhritee."¹ The army, thus commanded by Bhuruta, stood still on all sides,
 while Bhuruta eyed the place where the smoke appeared. Thus caused to
 halt by Bhuruta, the army stood, beholding the face of the country before
 them, and rejoicing in the assurance that they should speedily meet Rama.

End of the Sixty-eighth Section.

¹ A charioteer of that name.

दीर्घकालोचितस्तस्मिन् गिरौ गिरिवरप्रियः ।
 वैदेह्याः प्रियमाकाङ्क्षन् स्वञ्च चित्तं विलोभयन् ।
 अथ दाशरथिञ्चित्रं चित्रकूटमदर्शयत् । १ ॥
 भार्याममरसक्काशः शचीमिव पुरन्दरः ।
 न राज्याङ्गशनं भद्रे न सुहृद्विर्विनाभवं । २ ॥
 मनो मे बाधते दृष्ट्वा रमणीयमिमं गिरिं ।
 पश्येममचलं भद्रे नानाद्विजगणायुतं । ३ ॥
 शिखरैः खमिवोद्विद्धैर्धामवद्विर्विभूषितं ।
 केचिद्रजतसक्काशाः केचित् क्षतजसन्निभाः । ४ ॥

SECTION LXIX.

The god-like son of Dusha-rutha, who had long inhabited the mountain, attached to the pleasant hills, and equally desirous of gratifying Videhee, as Poorundura of gratifying Shuchee, as well as (of amusing) his own mind, at this time shewed Chitra-koota to his spouse, and thus addressed her: "O excellent woman, neither my fall from the kingdom, nor the separation from my friends, give me pain while I behold this pleasant mountain. See this hill, O my beloved, frequented by various kinds of birds, adorned with its peaks, abounding in metals, and penetrating the skies: of the different parts of this chief of mountains, adorned with metals, some resemble silver, some

पीतमाञ्जिष्ठवर्णैश्च केचिन्मणिवरप्रभाः ।
 पुष्पाङ्ककेतकाभाश्च केचिज्ज्योतीरसप्रभाः ।
 विराजन्ते ऽचलेन्द्रस्य देशा धातुविभूषिताः । 5 ।
 नानामृगगणैर्दीपितरक्षुक्षगणैर्दृतः ।
 अदृष्टैर्भात्ययं शैलो वज्रपक्षिसमाकुलः । 6 ॥
 आम्रजम्बूसनैर्लङ्घिः पियालेः पतसैर्ध्रुवैः ।
 अक्लैर्भयतिमिशैर्विल्वतिन्दुकवेणुभिः । 7 ॥

appear like blood, some seem yellow, and some resemble the colour produced from the *munjista*,¹ some appear with the splendor of the brightest jems, other parts assume the gaiety of flowers, some covered with the flowers of the gigantic *asclepias*, and those of the most odorous *pandamus*, appear of a chrys-
 talline hew. This pleasant mountain, covered with various sorts of harmless deer, and with tygers, leopards, and bears, is frequented by multitudes of birds. This mountain adorned with mangs² jumboo,³ *usuna*,⁴ *lodhra*,⁵ *piala*,⁶ *punusa*,⁷ *dhuvā*,⁸ *unkotha*,⁹ *bhuvya*,¹⁰ *tinisha*,¹¹ *vilwa*,¹² *tindooka*,¹³

- | | | | |
|---------------------------|-----------------------------------|-----------------------------------|---------------------|
| 1 <i>Rubia munjista</i> . | 2 <i>Mangifera Indica</i> . | 3 <i>Eugenia Jambolifera</i> . | 4 <i>Terminalia</i> |
| <i>alata tomentosa</i> . | 5 This tree is not ascertained. | 6 <i>Chironjia sapida</i> . | 7 <i>Artocarpus</i> |
| <i>integrifolia</i> . | 8 <i>Grislea tomentosa</i> . Rox. | <i>Lythrum fruticosum</i> . Lin. | 9 <i>Allangium</i> |
| <i>hexapetalum</i> . | 10 <i>Averrhoa carimbola</i> . | 11 <i>Dalbergia Oujeinensis</i> . | 12 <i>Ægle</i> |
| <i>marmelos</i> . | 13 <i>Diospyrus melanoxylon</i> . | | |

काशमर्घ्यरिष्टवरणैर्मधुकैस्तिलकैरपि ।
 वदर्घ्यामलकैर्नीपैर्वेत्रधन्वनवीजकैः । ८ ॥
 पुष्पवद्भिः फलोपेतैश्चायावद्भिर्मनोरमैः ।
 एवमादिभिराकीर्णः श्रियं पुष्पतृयं गिरिः । ९ ॥
 शैलप्रस्थेषु रम्येषु पश्येमान् कामहर्षणान् ।
 किन्नरान् दन्द्वाभे भद्रे रममाणान् मनस्विनः । १० ॥
 शाखावशक्तान् खड्गांश्च श्वराण्यम्बराणि च ।
 पश्य विद्याधरस्त्रीणां क्रोडाद्देशान् मनोरमान् । ११ ॥
 जलप्रपातैर्द्वैदैर्निष्पन्दैश्च क्वचित् क्वचित् ।
 स्रवद्भिर्भात्ययं शैलः स्रवन्मद इव द्विपः । १२ ॥

bamboo,¹ kashmuree,² urista,³ vuruna,⁴ mudhooka,⁵ tiluka,⁶ vuduree,⁷ amluka,⁸
 nipa,⁹ vetra,¹⁰ dhunwuna,¹¹ veejuka,¹² and other trees, affording flowers, and
 fruits, and the most delightful shade, how charming does it appear! Behold,
 O excellent one, these kinnuras rendered happy by mutual affection, sport-
 ing by pairs at ease on the ledges of the rocks; their scymetars and beautiful
 apparel hanging on the branches. See the charming retreats where the
 female vidya-dhurus are recreating themselves! The mountain with its cas-
 cades, and spouting fountains, its bubbling springs and its purling streams,

1 Well known. 2 Gmelina arborea. 3 Sapindus saponaria, or Melia azadirachta,
 for both are called by this name. 4 Cratœva tapia. 5 Bassia latifolia. 6 This tree
 is not yet ascertained. 7 Zizyphus jujuba. 8 Phyllanthus emblica. 9 Nauclea
 orientalis. 10 Calamus rotang. 11 Echites antidysenterica. 12 The citron tree.

गुहासमीरणे गन्धानानापुष्पभवान्वहन् ।
 ब्राणतर्पणमभ्येत्य कं नरं न ग्रहर्षयेत् । 13 ॥
 यदीह शरदो ऽनेकास्त्वया सार्द्धमनिन्दिते ।
 लक्ष्मणेन च वत्स्यामि न मां शोकः प्रधक्ष्यति । 14 ॥
 वज्रपुष्पफले रम्ये नानाद्विजगणायुते ।
 विचित्रशिलरे ह्यस्मिन् रतवानस्मि भामिनि । 15 ॥
 अनेन वनवासेन मया प्राप्तं फलद्वयं ।
 पितृश्चानृण्यता धर्मे भरतस्य प्रियन्तया । 16 ॥
 वैदेहि रमसे कच्चिचित्रकूटे मया सह ।
 पश्यतो विविधान् भावान् मनोवाक्कायसम्मतान् ।
 इदमेवामृतं प्राहुराशि राजर्षयः परे । 17 ॥

appears like an elephant spouting up inebriating liquors. In whom would
 not the zephyrs, passing through the vallies, laden with fragrance, saluting
 and gratifying the senses, cause delight? O peerless one! were I to spend an
 age here with thee and Lukshmunā, grief would not consume me. In this
 mountain, O lovely one, pleasant with numerous flowers and fruits, and aboun-
 ding with various birds, I feel awake to all the tender emotions of love. By
 my residing in this forest are two objects secured, the discharge of my father
 from his solemn engagement, and the gratification of Bhuruta. O Videhee
 regale thyself with me, on Chitra-koota, in beholding the various objects gra-

वनवासं भवार्थाय प्रेत्य मे प्रपितामहाः ।

शिलाः शैलस्य शोभन्ते विशालाः शतशो ऽभितः ।

वज्रला वज्रलेव्णैर्नीलपीतसिताह्वैः । 18 ॥

निशि भान्त्यचलेन्द्रस्य ऊताशनशिला इव ।

औषध्यः स्वप्रभालक्ष्या भ्राजमानाः सहस्रशः । 19 ॥

केचित् क्षयनिभा देशाः केचिदुद्यानसन्निभाः ।

केचिदेकशिला भान्ति पर्वतस्यास्य भामिनि । 20 ॥

भित्त्वेव वसुधां भाति चित्रकूटः समुत्थितः ।

चित्रकूटस्य कूटो ऽयं दृश्यते सर्वतः शुभः । 21 ॥

tifying to the mind, and the senses. My predecessors, the royal sages and others have declared, that retiring to the forest from the cares of royalty, is to royal personages delightful as ambrosia. Stones blue, yellow, purple and white, adorning the mountain, appear in multitudes on every side. The medicinal herbs of this prince of mountains shine in the night like the flame of a burnt offering, appearing by thousands with their chearing light. O dignified one, some parts of this mountain resemble magnificent houses, some resemble gardens, and others wear a (gloomy) sameness. Chitra-koota, fixing its foundation deep in the earth, exalts its lofty head:

कृष्टस्यारपुत्रागभूर्जपत्रोत्तरच्छदान् ।
 कामिनां स्वास्तरान् पश्य कुशेशयदलायुतान् । २२ ॥
 मृदिताश्चापविद्धाश्च दृश्यन्ते कमलस्रजः ।
 कामिभिर्वनिते पश्य फलानि विविधानि च । २३ ॥
 वस्रौकसारां नलिनीमृतोत्पैवोत्तमान् कुहन् ।
 पर्वतश्चित्रकूटो ऽसौ वज्रमूलफलोदकः । २४ ॥
 इमन्तु कालं वनिते विजह्निवांस्त्वया च सोते सह लक्ष्मणेन ।
 रतिं प्रयत्स्ये कुलधर्मवर्द्धिनीं सतां पथिस्थैर्नियमैः परैः स्थितः । २५ ॥

the peak of *Chitra-koota* appears incomparably charming. See here and there
 the beds of the damsels devoted to soft delights, formed of the leaves of the
 lotos, and covered with the leaves of blue nymphœas,¹ *sthugura*, *poonnaga*,²
 and *bhoorja*³. See here the garlands of water lilies pressed down, and thrown
 at each other by these damsels. O spouse, behold this variety of fruits.
 This mountain *Chitra-koota*, abounding with roots, fruits, and water, excels
Vuswoukusara,⁴ *Nuline*,⁵ or *Oottuma-Kooroo*.⁶ O beloved Seeta, hav-
 ing spent the appointed time with thee and *Lukshmana*, pursuant to my firm
 resolution of continuing in the path of the virtuous, I shall accomplish a
 work tending to the exaltation of my family." The lord of *Koshula*, now,

1 Thus the commentator interprets the word *krishta*. 2 Supposed to be *Rottlera tinctoria*. 3 This tree is unknown, the bark is sold in the shops. 4 The residence of *Koovera*. 5 The residence of *Indra*. 6 Unascertained.

— अथ शैलाद्दिनिष्क्रम्य मैथिलीं कोशलेश्वरः ।
 अदर्शयच्छुभजलां रम्यां मन्दाकिनीं नदीं । 26 ॥
 अब्रवीच्च वरारोहां चारुचन्द्रनिभाननां ।
 तां विदेहराजसुतां रामो राजीवलोचनः । 27 ॥
 विचित्रपुलिनां रम्यां हंससारससेवितां ।
 कुसुमैरुपसम्पन्नां पश्य मन्दाकिनीं नदीं । 28 ॥
 नानाविधैस्तीररुहैर्वृतां पुष्पकलद्रुमैः ।
 राजन्तीं राजराजस्य नलिनीमिव सज्जतः । 29 ॥
 मृगयूथनिपीतानि कलुषाम्भांसि साम्प्रतं ।
 तीर्थानि रमणीयानिरतिं सञ्जनयन्ति मे । 30 ॥

descending from the rock, shewed Mithilee the pleasant river Mundakinee,
 that pure and limped stream, the lotos-eyed one meanwhile thus addressing
 the beautiful daughter of king Videha, whose countenance resembled the
 lucid moon, "Behold the river Mundakinee with its various islands,¹ fre-
 quented by geese and crows, and abounding with flowers; the shores of which
 are covered with various trees filled with blossoms, as well as with fruit trees,
 perfectly resemble the grove Nulinee which belongs to the god of riches.
 The pleasant fords where the herds of deer have drank, and for a moment
 rendered the waters muddy, excite sensations of delight. The sages, who

¹ Islands formed by alluvion.

जटाजिनधराः काले बल्कलोत्तरवाससः ।

ऋषयस्त्ववगाहन्ते नदीं मन्दाकिनीं प्रिये । ३१॥

आदित्यमुपतिष्ठन्ते नियमादूर्ध्ववाहवः ।

एते परे विशालाक्षि मुनयः संशितव्रताः । ३२॥

मारुतोद्भूतशिखरैः प्रनृत्त इव पर्वतः ।

पादपैः पुष्पपत्राणि स्रजद्विरभित्ता नदी । ३३ ॥

क्वचिन्मणिनिकाशोदां क्वचित्पुलिनशालिनी ।

क्वचित्सिद्धजनाकीर्णां पश्य मन्दाकिनीं नदी । ३४॥

निर्द्भूतान् वायुना पश्य विततान् पुष्पसञ्चयान् ।

प्रेम्णुयमानान्परान् पश्य त्वं तनुमध्यमे । ३५ ॥

wear matted hair, a clothing of bark, and a thong¹ of leather rolled up like a cord, and passing over the left shoulder and under the right arm, bathe at stated seasons in the river Mundakinee. These excellent sages, O beauteous one, bound by their vows, stand with uplifted hands repeating hymns to the sun. The trees, their branches agitated by the winds, scattering their flowers and leaves, on every side of the river, cause the mountains to appear as though they were dancing. Behold the river Mundakinee with its waters pellucid as gems, here forming islands, and there places frequented by men to whom every thing is possible. Behold, O slender waisted, the heaps of flowers shaken down by the wind spread all abroad, and others blown

¹ Brahmans, while studying under their preceptor, and devotees, should wear a thong of leather for the sacerdotal thread.

पश्यैतद्दलावचसो रथाक्काङ्क्षयन् द्विजाः ।

अधिरोहन्ति कल्याणि निष्कृजन्तः शुभा गिरः । 36॥

दर्शनं चित्रकूटस्य मन्दाकिन्याश्च शोभते ।

अधिकं पुरवासाच्च मन्ये तव च दर्शनात् । 37 ॥

विधूतकल्मषैः सिद्धैस्तपोदमशमान्वितैः ।

नित्यविद्योभितजलां विगाहस्य मया सह । 38॥

सखीवच्च विगाहस्य सीते मन्दाकिनीं नदीं ।

कमलान्यवमज्जन्ती पुष्कराणि च भामिनि । 39 ॥

त्वम्पौरजनवद्भालानयोध्यामिव पर्वतं ।

मन्यस्य वनिते नित्यं सरयूवदिमां नदीं । 40 ॥

along with a fleeting motion : behold the ruddy geese, of tranquil note, sitting on the shallows, and uttering their pleasing sounds. O lovely one, the sight of Chitra-koota, and of Mundakinee, in company with thee, I esteem far beyond a residence in a palace. Bathe with me in the stream which is constantly frequented by perfect men, washed from their sins, and devoted to sacred austerities and self denial. O charming Seeta ! bathe thou in the river Mundakinee, throwing red and white water lilies into it, as though thou wert its companion ! O beloved spouse, esteem this mountain as *Uy odhya* ; this river as the *Suruyoo*, and the serpents and other animals, as the citizens.

a i. e. "As one companion, in sport, throws flowers at another, so throw flowers into the river."

लक्ष्मणश्चैव धर्मात्मा मन्निदेशे बन्धवस्थितः । ।
 त्वञ्चानुकूला वेदेहि प्रीतिं जनयथा मम । 41॥
 उपस्पृशंस्त्रिषवणं मधुमूलफलाशनः ।
 नायोध्यायै न राज्याय स्पृहया च त्वया सह । 42॥
 इमां हि रम्यां गजयूथलोडितां निषीततोयां गजसिंहवानरैः ।
 सुपुष्पितां पुष्पभरैरलङ्कितां न सोऽस्ति योऽस्यानुगतक्लमः सुखी । 43॥
 इव रामो वज्रसङ्गतम्वचः प्रियासहायः सरितस्प्रति ब्रुवन् ।
 चचार रम्यं नयनाञ्जनप्रभं स चित्रकूटं रघुवंशवर्द्धनः । 44॥
 इत्यार्षे रामायणे अयोध्याकाण्डे मन्दाकिनीवर्णनं नामैकोनसप्तति
 तमः सर्गः ।

The virtuous *Lukshmana*, devoted to my command, and thou whose heart is in union with mine, constitute my happiness. Performing the appointed duties thrice a day, and living with thee upon honey, roots, and fruits, I feel no wish for *Uyodhya*, or the kingdom. Where is the man whose fatigue is not removed, and whose mind is not exhilarated by bathing in this pleasant river, frequented by herds of elephants drinking its waters, by lions, and monkeys, and adorned with such a profusion of flowers ?” Thus *Rama*, the increaser of *Rughoo*’s race, eloquent in speech, conversing with his beloved about the river, traversed the mountain *Chitra-koota* appearing as if its eyes had been beautified with stibium.

End of the Sixty-ninth Section.

— तान्ता दर्शयित्वा तु मैथिलीं गिरिनिम्नगां ।

रामस्तु नलिनीं रम्यां चित्रकूटञ्च पर्वतं ।

उत्तरे तु गिरेः पादे चित्रकूटस्य राक्षसः ।

ददर्श कन्दरं रम्यं शिलाधातुसमन्वितं । १ ॥

सुखप्रसेकैस्तृप्तिभिः पुष्पभारावलम्बिभिः ।

समृत्तञ्च रहस्यञ्च मत्तद्विजगतायुतं । २ ॥

तं दृष्ट्वा सख्यभूतानां मनोदृष्टिहरं वनं ।

उवाच सीतां काकुत्स्थो वनदर्शनविस्मितः । ३ ।

SECTION LXX.

Rama, the descendant of Rugheo, having shewn to Mithilee the river meandering through the valleys, the pleasant beds of water lilies, and the mountain Chitra-koota, saw on the north side of it a pleasant cave abounding with stones and metals, covered with a profusion of trees in flower, and affording a delightful shade, retired, and frequented by joyful birds. Beholding it, and the thicket concealing it from the view of every creature, Kakootstha, astonished

वेदे हि रमते चक्षुस्तवास्मिन् गिरिकन्दरे ।

परिश्रमविघ्नातार्थं साधु तावदिहास्यतां । 4 ॥

त्वदर्थमिह विन्यस्ता त्विदं श्लक्ष्णसमा शिञ्ज ।

यस्याः पार्श्वतः पुष्पैः प्रविष्ट इव केशरैः । 5 ॥

राघवेणेवमुक्ता सा सीता प्रकृतिदक्षिणा ।

उवाच प्रणयस्निग्धमिदं श्लक्ष्णतरम्बुचः । 6 ॥

अवश्यकार्थं वचनं तव मे रघुनन्दन ।

वज्रशो भूमितश्चाद्य तव चैवं मनोरथः । 7 ॥

एवमुक्ता वरारोहा शिलां तामुत्सर्प ह ।

सह भर्तृनवद्याक्री रन्तुकामा मनस्विनी । 8 ॥

तामेवं ब्रुवतीं सीतां रामो वचनमब्रवीत् ।

at this sylvan scene, said to Seeta : “ O Videhee, if thy eye enjoys this cave, sit here a little to remove thy fatigue. These smooth stones by the side of this tree loaded with filamentous flowers are placed here for thee.” Thus addressed by Raghava, Seeta, devoted to her lord, humbly replied in these tender words, “ Thou joy of the house of Rughoo ! it becomes me to regard thy word : thou hast wandered to-day in a great variety of ways.” The beautiful one, her soul filled with tenderness, having thus replied, seated herself on the stone. Rama conversing with Seeta thus sitting by him, said, “ Thou

रम्यं पश्यसि भूतार्थं वनं पुष्पितपादपं ।
 पश्य देवि गिरौ रम्ये रम्यपुष्पाङ्कितानिमान् । 9 ॥
 गजदन्तक्षतान् वृक्षान् पश्य निर्यासकर्षिणः ।
 भिक्षिकाविरुतैर्दीर्घैरुदन्तीव समन्ततः । 10 ॥
 पुत्रप्रियो ऽसौ शकुनिः पुत्र पुत्रेति भाषते ।
 मधुरां कण्ठां वाचं पुरे च जननी मम । 11 ॥
 विहगो भृङ्गराजो ऽयं शालस्त्रन्धसमास्थितः ।
 सङ्गीतमिव कुर्वाणः कोकिलेनावकूजति । 12 ॥
 अयम्वा बालकः शक्ने कोकिलानां विहङ्गमः ।
 सुखवद्भ्रमसम्बद्धं तथा ह्येष प्रभाषते । 13 ॥

hast now seen this pleasant forest of flowering trees, formed to shelter and re-
 fresh the animals around. See, O goddess, in this pleasant mountain, these
 delightful trees covered with flowers, and weeping gum, and wounded with the
 teeth of elephants, while the Jhilwīkas,¹ with long protracted note, lament on
 every side. That bird, affectionate to its young, is crying "pootra! pootra!"²
 My mother, in her house, is repeating the same soft and tender words! The
 ærial songster Bhrīnga-raja,³ seated on the Sala-tree⁴ branch, singing, joins
 her note with that of the Kokila. Or perhaps this bird is the young one

¹ The name of an insect which fills the woods with its shrill note.

² O son! O son

³ Corvus Krishna.

⁴ Shorea robusta.

⁵ The black cuckoo.

एषा कुसुमितं वृक्षं पुष्पभारानता लता ।
 दृश्यते मामिवात्यर्थं अमाद्देवि त्वमाश्रिता । 14 ॥
 एवमुक्त्वा प्रियस्याङ्गे मैथिली प्रियभाषिणी ।
 भूयस्तरान्त्वनिन्द्याङ्गी समारोहत भामिनी । 15 ॥
 अङ्गे तु परिवर्त्तन्ती सीता सुरसुतोपमा ।
 हर्षयामास रामस्य मनो मनसिजार्पितं । 16 ॥
 स निर्वृष्टाकुली रामो धौते मनःशिलोच्चये ।
 चकार तिलकन्तस्या ललाटे रुचिरन्तदा । 17 ॥
 बालार्कसमवर्णेन तेजसा गिरिधातुना ।
 चकाशे विनिविष्टैव ससन्ध्येव निशा सिता । 18 ॥

of the Kokila ; she utters sounds unconnected, yet giving pleasure to the heart.

“ O thou goddess ! imitate this climbing plant bowing with blossoms, which clasps this blooming tree.” The charming Mithilce, again uttering tender expressions, threw herself into the arms of her beloved. Seeta, resembling a daughter of the gods, sitting in his arms, clasped her lord, rejoicing the soul of Rama, filled with unutterable affection. Rama, rubbing his finger on a fossil washed with the mountain's stream, adorned the forehead of his beloved with a fine Tiluka.¹ Adorned with the mountain fossil, Seeta appeared like the newly risen sun, or the ruddy evening at the close of day. The affec-

1. A mark on the forehead.

केशरस्य च पुष्पाणि करेणामृद्य राघवः ।
 अलकं पूरयामास मैथिल्याः प्रीतमानसः ॥ 19 ॥
 अभिरम्य तदा तस्यां शिलायां रघुनन्दनः ।
 अन्वोयमानो वैदेह्या देशमन्यं जगाम ह ॥ 20 ॥
 विचरन्तो तदा सीता ददर्श हरियूथपं ।
 वने वज्रगङ्गाकीर्णं विजस्ता राममाश्लिषत् ॥ 21 ॥
 रामस्तां परिरञ्ज्यङ्गीं परिरम्य महाभुजः ।
 सान्त्वयामास वामोद्धमवभर्त्या च वानरं ॥ 22 ॥
 मनःशिलायास्तिलकः सीतायाः सो ऽथ वक्षसि ।
 समदृश्यत संक्रान्तो रामस्य विपुलोजसः ॥ 23 ॥

tionate *Raghava* rubbing the flowers of the *Keshura*¹ in his hand, completed the mark in the forehead of *Seeta*. The son of *Rughoo* at length taking *Videhee* with him, went to another place. Seeing a company of monkies in the forest, the resort of wild animals, *Seeta* affrighted, closely embraced *Rama*. The mighty *Rama*, embracing *Seeta*, consoled the fair one, trembling with fear, and drove the monkies thence. The *tiluka* of *Seeta*, made with the mountain fossil, now appeared imprinted on the breast of the full chested *Rama*. The monkies being gone, *Seeta* laughed on seeing the defaced fossil.

¹ *Mesua ferrea*.

प्रजहास तदा सीता गते वानरपुङ्गवे ।
 दृष्ट्वा भर्त्तरि सक्क्रान्तमुपाङ्गं समनःशिला ॥ 24 ॥
 नातिदूरे त्वशोकानां प्रदीप्तमिव काननं ।
 ददर्श पुष्पस्तवकैस्तर्जद्विरिव वानरैः ॥ 25 ॥
 वैदेही त्वब्रवीद्राममशोककुसुमार्थिनी ।
 वयं त्वदभिगच्छामो वनमिच्छाकुनन्दन ॥ 26 ॥
 तस्याः प्रिये स्थितो रामो देव्या दिव्यार्थद्वयया ।
 सहितस्तदशोकानां विशोकः प्रययौ वनं ॥ 27 ॥
 तदशोकवनं रामः सभाष्यो व्यचरत्तदा ।
 गिरिपुत्र्या पिनाकीव सह हैमवतं वनं ॥ 28 ॥

mark imprinted on the breast of her lord. Not far off she beheld a grove
 of *Ushoka*¹ trees shining with clusters of flowers, and appearing at a distance
 as though filled with threatening monkeys. Videhee, desirous of an *Ushoka*
 flower, said to Rama, "Thou joy of *Ikshwakoo*'s family ! let us go to that
 grove." The happy Rama, devoted to the pleasure of his beloved of divine
 form, went with her to the *Ushoka* grove. Rama with his spouse then traver-
 sed the *Ushoka* grove, as *Pinakee*² traverses the wood of *Himavan* with the
 daughter of the mountain.³ The two lovers, the blue, and the ruddy one,

1 *Jonesia Asoca.*2 *Shiva.*3 *Parvatee or Doorga.*

तावन्यान्यमशोकस्य पुष्पैः पल्लवधारिभिः ।
 समलञ्चक्रतुहभौ कामिनौ नीललोहितौ । २९ ॥
 अबद्धवनमालौ तौ कृतापीडावतंसकौ ।
 भार्यापती तावचलं शोभयाञ्चक्रतुर्मृगं । ३० ॥
 एवं स विविधान्देशान्दर्शयित्वा प्रियां प्रियः ।
 आजगामाश्रमपदं सुसंस्थितमलङ्कृतं । ३१ ॥
 प्रत्युज्जगाम तं भ्राता लक्ष्मणो गुरुवत्सलः ।
 दर्शयन्निविधं कर्म सौमित्रिः सुकृतं तदा । ३२ ॥
 शुद्धवाणहतांस्तत्र मेध्यान् कृशाष्टगान् दश ।
 राशीकृताञ्छुष्यमाणानन्यान् कांश्चन कांश्चन ।
 तद्दृष्ट्वा कर्म सौमित्रेर्भ्राता प्रीतो भवत्तदा । ३३ ॥

now adorned each other with *Ushoka* flowers, plucked together with their leaves :
 wreathing garlands, and making floral ornaments for their cars and the tuft of
 hair on the crown of their heads, the husband and his spouse heightened the
 beauty of the mountain. The amiable Rama, having shewn various scenes to
 his beloved Seeta, came at length to the hermitage. His brother Lukshmana,
 the son of Soomitra, attached to his elder brother, now went to meet him thus
 adorned, and walking arm in arm with his tender spouse, and shewed him,
 amidst the various things which he had done in his absense, ten pure antelopes

क्रियन्तां बलयश्चेति रामः सीतामयान्वशात् ।
 अग्रे प्रदाय भूतेभ्यः सीताय वरवर्णिनी । 34 ॥
 तयोर्हृपददद्वात्रोर्मधु मांसञ्च तद्भुजं ।
 तयोस्तुष्टिमयोत्पाद्य वीरयोः कृतशौचयोः ।
 विधिवज्जानकी पश्चाच्चक्रे सा प्राणधारणं । 35 ॥
 शिष्टं मांसं निवृत्तं यच्छोषणायावकल्पितं ।
 तद्रामवचनात्सीता काकेभ्यः पर्यरक्षत । 36 ॥
 तां ददर्श तदा भर्ता काकेनायासितां दृढं ।
 यस्य धरान्तरचरः कामचारी विहङ्गमः ।
 काकेनालोअमानान्तां रामो वाहसदातुरां । 37 ॥

lying there, killed by a clean¹ arrow and several others, which were dry-
 ing. Seeing these deeds of the son of Soomitra, Rama his brother was pleas-
 ed, and said to Seeta, "let the offering be made to the gods." The beauti-
 ful Seeta having first given a portion to the various beings,² gave plenty of
 honey and flesh to the two brothers, and after satisfying the two heroes,
 the daughter of Junuka ate her own meal.³ Seeta, at the desire of Rama, then
 guarded the remaining flesh cut into pieces, from the crows, and laid to dry.

¹ Not poisoned.

² Before a Hindoo (those of the fourth class, or Shoodras, excepted) begins a meal, he makes offerings of small portions to the gods, ancestors, the various classes of animals and insects.

³ A Hindoo woman never eats with her husband, but having waited on him till he has finished his meal, afterwards contentedly eats what may be left.

सा चुकोपनवद्याङ्गी भर्तृप्रणयदर्पिता ।
 इतश्चेतश्च तां काको वारयन्ती पुनः पुनः । 38 ॥
 पक्षतुण्डजखगैश्च कोपयामास कोपनां ।
 तस्याः प्रस्फुरमाणोऽङ्गं भ्रुवुटोपुटसूचितं ।
 मुखमालोक्य काकुत्स्थस्तं काकं प्रत्यवेधयत् । 39 ॥
 स धृष्यमाणो विह्वलो रामवाक्यमचिन्तयन् ।
 सीतामभिपद्यते ततश्चक्रोध राघवः । 40 ॥
 सोऽभिमन्य शरैर्वीकामैर्वीकास्त्रेण वीर्यवान् ।
 काकं तमभिसन्धाय ससर्ज पुण्ड्रधर्मः । 41 ॥

Seeing Seeta much teized by a ravenous crow, which perched upon the ground near her, her husband smiled at her, thus busily employed and vexed by the crow. The fair one, elated by the consciousness of her husband's affection, grew angry with the crow, while the bird with its wings, its beak, and its talons, still continued to provoke her running hither and thither to drive it away. Kakootstha, seeing her quivering lips and her frowning countenance expressive of displeasure, forbade the crow to molest her. The daring bird, disregarding Rama's word, stooped again on Seeta, - on which Raghuva grew angry, repeated a prayer to the regent of the arrow, and aiming a shaft¹ at the crow, prepared his weapons. The crow who had slightly perched on

¹ A peculiar kind of arrow called *Isheeka*, which possessed supernatural powers. This seems to resemble "Ocean into fury lashed, To waft a feather or to drown a fly."

स तेनाभिद्रुतः काकस्त्रीन् लोकान् पर्यगात्ततः ।

देवैर्दत्तवरः पक्षी धरान्तरचरो लघु । 42 ॥

यत्र यत्रागमत्काकस्तत्र तत्र ददर्श ह ।

ईषिकाभूतमाकाशं स रामं पुनरागमत् । 43 ॥

स मूर्ध्नि न्यषत्काको राघवस्य महात्मनः ।

सीतायास्तत्र पश्यन्त्या मानुषीमैरयद्गिरं । 44 ॥

प्रसादं कुरु मे राम प्राणैः सामग्र्यमस्तु ते ।

अस्त्रस्यास्य प्रभावेण शरणं न लभे क्वचित् । 45 ॥

तं काकमब्रवीद्रामः पादयोः शिरसा गतं ।

सानुक्रोशतया धीमानिदं वचनमर्थवत् । 46 ॥

the ground near her, the bird to whom it was given by the gods to range through heaven, earth, and the infernal regions, being pursued by him on all sides, traversed the three worlds :—but wherever she went, she saw the air filled with arrows : at length she again returned, and bowed her head to the great Raghuva and to Seeta who was there looking on, and, speaking with a human voice, said, “ O Rama, be gracious to me ; my life is before thee : from the power of this weapon I can find no asylum.” The wise Rama, touched with compassion, addressed these words, full of wisdom, to the crow, bowing at his

मया रोषपरीतेन सीताप्रियहितार्थिना ।

अस्त्वमेतत्समाधाय त्वद्वधाय अभिमन्त्रितं । 47 ॥

यत्तु मे चरणौ मूर्द्धा गतस्त्वजीवितेऽस्य ।

अत्रास्यवेत्ता त्वयि मे रक्षो हि शरणागतः । 48 ॥

अमेघं क्रियतामस्त्वमंकमङ्कं परित्यज ।

किमङ्कं शतयति ते शरैः पीका ब्रवीहि मे । 49 ॥

एतावद्धि मया शक्यं तव कर्तुं प्रियं खग ।

एकाङ्गहीनं ह्यस्त्रेण जीवितं मरणाद्धरं । 50 ॥

एवमुक्तास्तु रामेण सम्प्रधार्य स वायसः ।

अथाच्छत द्वयोरक्ष्णोऽस्यागमेकस्य पण्डितः । 51 ॥

feet : " This weapon, consecrated by an appropriate formula, was discharged for thy death by me, angry and desirous of relieving Seeta ; but as thou art bow-
ing at my feet, and making suit for thy life, thou art regarded by me, as one tak-
ing refuge in me. One flying to another for refuge, must be saved ;—but my
weapon is infallible, therefore relinquish to it one part of thy body, and say
on what part the weapon shall strike. Thus far, O bird, I am able to grant
thy desire : life with one part destroyed by the weapon, is better than death."
Thus addressed by Ramā, the cunning crow, determining to give up one of

सो ऽब्रवीद्राद्यं काको नेत्रमेकं त्यजाम्यहं ।
 एकनेत्रो ऽपि जीवेद्यं त्वत्प्रसादान्नराधिप । 52 ॥
 रामानुज्ञातमस्त्रन्तुत् काकस्य नयने ऽपतत् ।
 वेदेहो विस्मिता तत्र काकस्य नयने हते । 53 ॥
 निषत्य शिरसा काको जगामाशु यथेप्सितं ।
 लक्ष्मणानुचरो रामश्चकारानन्तरक्रियाः । 54 ॥
 तां तदा दर्शयित्वा तु मैथिलीं गिरिनिम्नगां ।
 निषसाद् गिरिप्रस्थे सीतां मांसेन कन्दयन् । 55 ॥
 इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ।
 एवमास्ते स धर्मात्मा सीतया सह राघवः । 56 ॥

her eyes, presented herself, and said to Rama, "I will give up one of my eyes. O chief of men! I may, through thy favour, live with one eye." Then, at the command of Rama, the weapon fell into her eye. The eye of the crow being smitten, Videhee was astonished, and the crow bowing her head, departed whither she chose. Performing other deeds of equal import, Rama followed by Lukshmunā, having shewn to Mithilēe the river at the foot of the mountain, sat on a flat place of the mountain. Entertaining Seeta with venison, the pious Raghuva said to his spouse, "This is juicy flesh, this is of delicious taste, and this is well roasted by the fire." While thus employed, the noise

तथा तत्रासतस्तस्य भारतस्योपयायिनः ।

सैन्यरेणुश्च शब्दश्च प्रादुरास्तां नभःस्पृशौ । 57 ॥

एतस्मिन्नन्तरे त्रस्ताः शब्देन महता ततः ।

अर्द्धिता यूथपा मत्ताः स्वयथाद्बुवुर्दिशः । 58 ॥

स तं सैन्यसमुद्भूतं शब्दं शुश्राव राघवः ।

तांश्च विप्रद्रुतान् सर्वान् यूथपानन्ववैक्षत । 59 ॥

तांश्च विप्रद्रुतान् दृष्ट्वा तच्च श्रुत्वा महास्वनं ।

उवाच रामः सौमित्रिं लक्ष्मणं दीप्ततेजसं । 60 ॥

हन्त लक्ष्मण पश्येह सुमित्रा सुप्रजास्त्वया ।

भीनस्तनितगम्भोरस्तुमुलः श्रूयते स्वनः । 61 ॥

and dust of Bhuruta's army approaching them thus sitting, rose even to the sky; on which the gay elephants, chief of the herds, leaving their afflicted companions, fled on all sides, affrighted at the great noise. Raghuva heard the noise arising from the army, and beheld the chief elephants running: hearing the noise and seeing these running, Rama thus addressed the illustrious Lukshmuna, son of Soomitra: "O Lukshmuna, thou excellent son of Soomitra! Is this warlike sound, terrible, and deep as thunder, heard by thee? The herds of elephants in the forest, or the buffalos in the

गजगूथानिवारण्ये महिषा वा महावने ।
 वित्रासिता मृगाः सिंहैः सहसा विद्रुता दिशः । 62 ॥
 राजा वा राजपुत्रो वा मृगयामटते वने ।
 अन्यद्वा श्वापदं किञ्चित्सौमित्रे शातुमर्हसि । 63 ॥
 सुदुश्चरो गिरिशायं पक्षिणामपि लक्ष्मण ।
 सर्वमेतद्यथातन्मभिशातुमिहार्हसि । 64 ॥
 स लक्ष्मणः सन्त्वरितः शालमारुह्य पुष्पितं ।
 प्रेक्षमाणो दिशः सर्वः पूर्वां दिशमवेक्षत । 65 ॥
 उद्भ्रूलः प्रेक्षमाणो ददर्श महतीञ्चमूं ।
 गजश्चरथसम्बाधां पद्मेयुक्तां पदातिभिः । 66 ॥

wood—or perhaps the deer affrighted by lions are hastily running in every direction. Or it may be some king or prince is come to hunt, or some mighty beast with digitated feet. Enquire respecting this, O Lukshmuna. This mountain is difficult of access, even to birds, it becomes thee, O Lukshmuna, to enquire into the real cause of all this.” Lukshmuna hastily mounting a shala tree which was in flower, looked around, and examined the east quarter: then, looking northward, he saw a large army, composed of elephants, horses, chariots, and well-armed infantry. Announcing to Rama the news of

तामश्वगजसम्पूतां रथध्वजविभूषितां । ॥

शशंस सेनां रामाय वचनञ्चेदमब्रवीत् । 67 ॥

अग्निं तंशमयत्वार्यः सीता च भजतां गुहां ।

सज्जं कुहञ्च चापञ्च शरांश्च कवचतथा । 68 ॥

तं रामः पुरुषव्याघ्रा लक्ष्मणं प्रत्युवाच ह ।

अक्लावेक्षस्व सौमित्रे कस्येमां मन्यसे चम् । 69 ॥

एवमुक्तस्तु रामेण लक्ष्मणेन वाक्यमब्रवीत् ।

दिधक्षन्निव तां सेनां हृषितः पावको यथा । 70 ॥

सम्पन्नं राज्यमिच्छन्तु यत्नं प्राप्याभिषेचनं ।

आवां हन्तुं समयेति कैकेया भरतः सुतः । 71 ॥

an army approaching, accompanied with elephants and horses, and adorned with chariots and flags, he thus addressed him, "O excellent one! put out the fire,—let Seeta retreat to a cave,—arm thyself, and prepare the bow, the arrows, and the coat of mail." Rama, chief of men, replied to Lukshmuna, "O brother, son of Soomitra, ascertain where this army is." Thus requested by Rama, Lukshmuna burning with anger, desirous of consuming the army, replied, "Bhuruta, the son of Kikeyee, desirous of enjoying the kingdom without a rival, being anointed thereto, is coming to destroy us both." That

एष वै सुमहाश्रोमान्विटपो सम्प्रकाशते । 72 ॥

विराजत्युज्ज्वलस्वत्थः कोविदारध्वजो रथे ।

भजन्त्येते यथाकाममश्वानारुह्य शीघ्रगान् । 73 ॥

एते भ्राजन्ति संहृष्टा गजानारुह्य सादिनः ।

गृहीतधनुषावावां गिरिं वीर अयावहे । 74 ॥

अथ वेहैव तिष्ठावः सन्नद्धावुद्यतायुधौ ।

अपि नौ वशमागच्छेत्कोविदारध्वजो रणे । 75 ॥

अपि ब्रूयाम भरतं यत्कृते व्यसनं महत् ।

त्वया रावव सम्प्राप्तं सीतया च मया तथा । 76 ॥

यन्निमेत्तं भवान्राज्याक्षुते रावव शाश्वतात् ।

सम्प्राप्तेऽयमरिर्त्वीर भरतो वध्य एव हि । 77 ॥

great tree yonder appears conspicuous, the Kovidara¹ flag with its shining branches appears on the chariot. There soldiers mounted on swift horses, obey his orders. There, appear the glad riders on elephants : we will keep on the mountain, holding our bows, or stay here armed. Perhaps he whose standard is the Kovidara may be subdued in battle. Perhaps, O Raghava, we shall see Bhuruta slain, on whose account such a misfortune has been experienced by thee, by Seeta, and myself. That enemy Bhuruta, on whose account thou, O Raghava, art deprived of the kingdom for ever, is now within our reach, and must certainly be killed. O Raghava, I see no evil in killing Bhu-

¹ Bhuruta's flag was a Bauhinia tree.

भरतस्य वधे दोषं नाहं पश्यामि राघव ।
 पूर्वापकारिणं हत्वा न ह्यधर्मेण युज्यते । 78 ॥
 पूर्वापकारो भरतस्यैव धर्मश्च राघव ।
 एतस्मिन्निहते कृत्स्नामनुशाधि वसुन्धरां । 79 ॥
 अथ पुत्रं हतं संख्ये कैकेयी राज्यकामुका ।
 मया पश्येत्सुदःखार्ता हस्तिभिन्नमिव द्रुमं । 80 ॥
 कैकेयीश्च वधिष्यामि सानुबन्धां सबान्धवां ।
 कलुषेणाथ महता मेदिनी परिमुच्यतां । 81 ॥
 अद्येवं संयतं क्रोधमशक्ताश्च मानद ।
 मोक्ष्यामि शत्रुसैन्येषु कक्षेऽपि व ज्ञताशनं । 82 ॥

ruta : it is not unjust to kill one who has formerly injured us. O Raghu-
va, Bhuruta is one who has done evil to thee, and abandoned all regard to
 right. When he is killed, thou canst govern the country in peace. Kikeyee,
 greedy for the kingdom, may, to-day, greatly distressed, behold her son slain
 by me, as a tree is torn down by an elephant ! I will also kill Kikeyee with
 her (deformed) companion, and all her friends : let the earth, smitten with
 evil deeds, be cleansed from that mass of sin.¹ O man ! I will this day wreak
 upon this hostile army my long-restrained vengeance, which I can no longer
 bear : as the fire consumes the grass, to-day will I, with sharp arrows, cleave

¹ Kikeyee.

अथैव चित्रकूटस्य काननं निशितैः शरैः।

क्वित्तु शत्रुशरीराणि करिष्ये शोणितोक्षितं । 83 ॥

शरैर्निर्भिन्नहृदयान् कुञ्जरांस्तुरगांस्तथा।

श्लापदाः परिकर्षन्तु नरांश्च निहतान्मया । 84 ॥

शराणां धनुषश्चाहमनृणोऽस्मिन्महावने।

ससैन्यं भरतं हत्वा भविष्यामि न संशयः । 85 ॥

प्रमथितहयनागां स्यन्दनोत्क्षिप्तचक्रां

विमथितनरगात्रां शोणितार्द्रां प्रभङ्गां ।

नृप भरतचमूतं द्रक्ष्यसीमां शयानां

खगमृगवृकभोज्यामद्य मद्वाणभिर्ना । 86 ॥

इत्यार्षे रामायणे अयोध्याकाण्डे लक्ष्मणकोट्यो नाम सप्ततितमः सर्गः

asunder the bodies of my enemies, and cause the forest of Chitra-koota to be drenched in blood. Let the dog-footed animals devour the elephants whose hearts-I shall pierce, as well as the horses and the men slain by me. Having with my bow and arrows killed Bhuruta with his army, in the wood, I shall be assuredly released from further obligation. O sovereign, thou shalt this day behold the army of Bhuruta pierced by my arrows, the horses and elephants destroyed, the chariots with their wheels thrown off, and the bodies of men, mangled with my weapons, lie streaming with blood, the food of birds, wolves, and ravenous beasts.

End of the Seventieth Section.

सुसंख्यं तं सेमित्रं लक्ष्मणं क्रोधमूर्च्छितं ।
 रामस्तं परिसन्व्याय वचनञ्चेदम्ब्रवीत् । १ ॥
 विप्रियं कृतपूर्वन्ते भारतेन कदा न किं ।
 भयत्वा भरताकृते येन तं हन्तुमिच्छसि । २ ॥
 किमत्र धनुषा वायं रमिना वा सचर्मणा ।
 महाबले महोत्साहे भारते स्वयमागते । ३ ॥
 पितुः सत्यं प्रतिश्रुत्य हत्वा भरतमाहवे ।
 क्रूरिष्यामि राज्येन सापवादोऽन लक्ष्मण । ४ ॥

SECTION LXXI.

Rama, consoling Lukshmana the son of Soomitra transported with anger, and eager for battle, replied to him thus: "What evil has Bhuruta ever done to thee? or what fear hast thou of Bhuruta, that thou desirest to kill him? and as Bhuruta is come in great force with a large army, of what value are thy bow, and sword and shield? O Lukshmana, after having engaged to fulfil my father's promise, what should I do with the kingdom, attended with the disgrace what would arise from killing Bhuruta in battle? What-

यद्द्रव्यं बान्धवानाम्वा मित्राणाम्वा क्षये भवेत् ।

नाहं तत्प्रतिगृह्णीयां भक्त्यान्विषकृतानिव । ५ ॥

धर्ममर्थञ्च कामञ्च पृथिवीञ्चापि लक्ष्मण ।

इच्छामि भवतामर्थे एतत्प्रतिशृणोमि ते । 6 ॥

भ्रातृणां संग्रहार्थञ्च सुखार्थञ्चापि लक्ष्मण ।

राज्यमप्यहमिच्छामि सत्येनायुधमालभे । 7 ॥

नेयं मम मही सौम्य दूर्लभा सागराम्बरा ।

नहीच्छेयमधर्मेण शत्रुत्वमपि लक्ष्मण । 8 ॥

यद्दिना भारतं त्वाञ्च शत्रुञ्चञ्चापि मानद ।

भवेन्मम सुखं किञ्चिद्भूम्न तत्कुरुतां शिखी । 9 ॥

ever is in the possession of my friends or associates, I receive not, as I would not receive food mixed with poison. I assure thee, O Lukshmana ! that I wish for virtue, wealth and every desirable object, and even the kingdom itself, only for your sakes. I desire the kingdom for the sake of supporting my brethren, and securing their happiness. By righteousness alone have I obtained these arms. To me this sea-girt earth is not difficult of acquisition, but I desire not the dignity even of Shukra, if it must be obtained by unrighteousness. O giver of honours ! I consign all that happiness to the flames, and reduce it to ashes, which comes to me without the participation of Bhuruta, and thyself, and Shatrooghna, I suppose, O hero, chief of men ! that Bhuruta,

मन्येऽहमागतोऽयोध्यां भरतो भ्रातृवत्सलः ।
 मम प्राणैः प्रियतरः कुलधर्ममनुस्मरन् । 10 ॥
 श्रुत्वा प्रव्राजितं मां हि जटाबल्कलधारिणं ।
 जानक्या सहितं वीर त्वया च परुषोत्तम । 11 ॥
 स्नेहेनाक्रान्तहृदयः शोकेनाकुलितेन्द्रियः ।
 द्रष्टुमभ्यागतो ह्येष भरतो नान्यथागतः । 12 ॥
 अस्माच्च केकयी हृष्य भरतश्चाप्रियं वदन् ।
 प्रसाद्य पितरं श्रीमान्राज्यं मे दातुमागतः । 13 ॥
 प्राप्तकालं यदेवोऽस्मान् भरतो द्रष्टुमर्हति ।
 वस्मात्तु मनसाप्येष नाहितं किञ्चिदाचरेत् । 14 ॥

more beloved by me than life, returned full of fraternal tenderness to Uyo-
 dhya, and reflecting upon the duties of his family, after hearing that myself
 with Janukée and thee, am exiled to the forest, and have assumed the matt-
 ed hair and the bark garment, he, drawn by affection and his mind torn with
 grief, is come hither to see me—and for no other reason. Or that Bhuruta,
 angry with his mother Kikeyee, after reproaching her—and intreating my
 father, has come hither to surrender the kingdom to me. It is like Bhuruta
 to take this opportunity of seeing us ! he entertains no evil in his mind against
 us. What disrespect was ever before shewed thee by Bhuruta ? What has

विप्रियं कृतपूर्वं ते भर्तेन वद नु किं ।

ईदृशम्वा भयन्ते ऽद्य भरतं यदि यत्नसः । 15 ॥

न हि ते निष्कुरं वाच्यः भरते न प्रियम्ब्रः ।

अहं ह्यप्रियमुतः स्यां भरतस्याप्रिये कृते । 16 ॥

कथं न पुत्राः पितरं हन्युः कस्याश्चिदापि ।

भ्राता वा भ्रातरं हन्यात् सोमित्रे प्राणमामनः । 17 ॥

यदि राज्यस्य हेतोस्त्वमिमां वाचं प्रभाषसे ।

वक्ष्यामि भरतं दृष्ट्वा राज्यमस्मै प्रदीयतां । 18 ॥

उच्यमानो हि भरतो मया लक्ष्मण तद्वचः ।

राज्यमस्मै प्रयच्छेति वाचमित्येव मंस्यते । 19 ॥

fallen out to-day that thou thus fearest Bhuruta ? It is improper for thee to speak so harshly of Bhuruta. I likewise have spoken severely to thee on account of the improper manner in which thou hast spoken about him. O son of Soomitra ! how should a son, though involved in the deepest misfortunes, kill a father or a brother ? or how should any one destroy his own life ? If thou sayest this on account of the kingdom, when I see Bhuruta I will desire him to give the kingdom to thee. Addressed by me, O Luksmu-
na, with, "give the kingdom to him," Bhuruta will assuredly regard my

तथोक्तो धर्मशोतेन भ्राता तस्य हिते रतः ।

लक्ष्मणः प्रविवेक्षेव स्वानि गात्राणि लज्जया । 20 ॥

तद्वाक्यं लक्ष्मणः श्रुत्वा ब्रीडितः प्रत्युवाच ह ।

त्वां मन्ये द्रष्टुमायातः पिता दशरथः स्वयं । 21 ॥

ब्रीडितं लक्ष्मणं दृष्ट्वा राघवः प्रत्युवाच ह ।

एष मन्ये महावाङ्मरिहास्मान् द्रष्टुमागतः । 22 ॥

अथवा तौ ध्रुवं मन्ये मन्यमानः सुखोचितौ ।

वनवासमनुध्याय गृहाय प्रतिनेष्यति । 23 ॥

इमाञ्चाप्येष वैदेहीमत्यन्तसुखसेविनीं ।

पिता मे राघवः श्रोमान् वनादादाय यास्यति । 24 ॥

request." Thus addressed by his pious brother, Lukshmuna devoted to his happiness retired into himself through shame. Lukshmuna, having heard those words replied ashamed, "I suppose my father Dusha-rutha himself is come to see thee." Raghava seeing Lukshmuna ashamed, replied, "I suppose this valiant one is come to see us; or, that he deeming us two worthy of happiness, and meditating upon a forest residence, is come to take us home again. My father, the fortunate descendant of Rughoo, taking Videhee, worthy of ease, will haste away. Two horses of noble breed, beautiful, stout, active, and fleet as the wind, appear in view. That great and aged elephant

एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनोरमौ ।
 वायुवेगसमौ वीरौ जवनौ तुरगोत्तमौ । 25 ॥
 स एष सुमहाकायः कम्पते बाहिनीमुखे ।
 नागः शत्रुञ्जयो नाम वृद्धस्तातस्य धीमतः । 26 ॥
 न तु पश्यामि तच्छत्रं पाण्डुरं लोकविश्रुतं ।
 पितुर्दिव्यं महाभाग संशयो भवतीह मे । 27 ॥
 वृक्षाग्राद्वरोह त्वं कुरु लक्ष्मण मद्वचः ।
 इतीव रामो धर्मात्मा सौमित्रिं तमुवाच ह । 28 ॥
 अवतीर्य तु शैलाग्रात्तस्मात्स समितिञ्जयः ।
 लक्ष्मणः प्राञ्जलिर्भूत्वा तस्यै रामस्य पार्श्वतः । 29 ॥

Shutroonjaya marches too before the army, but I do not see the white umbrella of my divine father, known through the world ; on which account I doubt whether it be that fortunate one." " O *Lukshmuna*," said the pious *Rama* to the son of *Soomitra*, "descend from the tree; do what I say." *Lukshmuna*, eminent in the assembly, having descended from the top of the *Shala* tree, stood with his hands joined by the side of *Rama*. The army, commanded by *Bhuruta* not to trample down the forest, had prepared their lodgings on every

भरतेनाथ सन्दिष्टा सम्पद् न भवेदिति ।

समन्तात्तस्य शैलस्य सेना वासमकल्पयत् । 30 ॥

अध्यर्द्धमिक्ष्वाकुचमूर्योजनं पर्वतस्य ह ।

पार्श्वे न्यविशदावृत्य गजवाजिनराकुला । 31 ॥

सा चित्रकूटे भरतेन सेना धर्मे पुरस्कृत्य विधूय दर्पं ।

असादनार्थं रघुनन्दनस्य विरोचते नीतिमता प्रणीता । 32 ॥

— निवेश्य सेनान्तु विभुः पद्मां पादवताम्बरः ।

अभिगन्तुं स कावुत्स्थमिदेष गुरुवर्त्तकं । 33 ॥

निविष्टमात्रे सैन्ये तु दयोद्देश्यं विनीतवत् ।

भरतो भ्रातरं वाक्यं शत्रुङ्गमिदमब्रवीत् । 34 ॥

side. The army of the descendant of *Ikshwakoo*, with the elephants and horses, occupied a *yojana* and a half around the hill. This army, commanded by the pious *Bhuruta*, who, urged by fraternal duty, had shaken off pride for the sake of propitiating *Raghuva* the joy of *Rughoo*'s race, spread themselves on *Chitra-koota*. That great one, chief of all, after settling the lodgings of the army, chose to go on foot to *Kakootst'ha* obedient to his superiors. As soon as *Bhuruta* had properly placed the army in their quarters, he thus addressed his brother *Shutrooghna*, "O excellent one, thou with a company of

क्षिप्रं वनमिदं सौम्य नरसंघैः समन्ततः ।
 लुब्धैश्च सहितैरेभिस्त्वमन्वेषितुमर्हसि । 35 ॥
 गुह्ये शान्तिसहस्रेण शरचापासिपाणिना ।
 समन्वेषतु काकुत्स्थ्यावस्मिन् परितृतं स्वयं । 36 ॥
 अमात्यैः सह घोरैश्च गुरुभिश्च द्विजातिभिः ।
 सह सर्वं चरिष्यामि पद्मां परितृतः स्वयं । 37 ॥
 यावन्न रामं द्रक्ष्यामि लक्ष्मणम्वा महाबलं ।
 वैदेहीम्वा महाभागां न मे शान्तिर्भविष्यति । 38 ॥
 यावन्न चन्द्रसक्राशं तद्रक्ष्यामि शुभाननं ।
 भ्रातुः पद्मविशालाक्षं न मे शान्तिर्भविष्यति । 39 ॥

men, and these hunters, quickly go and explore this forest. Let Gooha, at-
 tended by his thousand relatives, with their bows, arrows, and scymetars in
 their hands, search for Kakootst'ha in this wood. I myself will go on foot
 with my counsellors, my preceptors, the citizens, and the twice-born. I can
 enjoy no peace till I see Rama, the valiant Lukshmana, and the fortunate
 Videhee. I can taste no repose till I see my brother, whose face is beautiful
 as the moon, and whose elongated eyes resemble the nymphœa. Happy is

सिद्धार्थः खलु सोमित्रिर्यश्चन्द्रविमलोपमं ।

मुखं पश्यति रामस्य राजीवाक्षं महाद्युति । 40 ॥

यावन्न चरणौ भ्रातुः पार्थिवव्यञ्जनान्वितौ ।

शिरसा प्रगृहीष्यामि न मे शान्तिर्भविष्यति । 41 ॥

यावन्न राज्ये राज्यार्हः पितृपैतामहे स्थितः ।

अभिषिक्तो जलस्निग्धो न मे शान्तिर्भविष्यति । 42 ॥

कृतकृत्या महाभागा वैदेही जनकात्मजा ।

भर्तारं सागरान्तायाः पृथिव्या यानुगच्छति । 43 ॥

शुभगश्चित्रकूटो ऽसौ गिरिराजसमो गिरिः ।

यस्मिन् वसति काकुत्स्थः कुवेर इव नन्दने । 44 ॥

the son of Soomitra who beholds the moony, lotus-eyed, resplendant face of Rama! I can taste no happiness till I receive upon my head the feet of my brother, imprinted with marks of royalty. No peace can I enjoy till he who is worthy of the kingdom, be placed in the inheritance of his predecessors, anointed, and wetted with water.¹ Happy is Videhee the daughter of Junuka, possessor of the great share, who thus follows her husband to the bounds of the sea-girt earth! Happy is Chitra-koota, equal to Himalaya the prince of mountains, on which Kakootst'ha resides, as Koovera resides in Nanduna! Hap-

¹ A king at his installation is to be wetted with the water of several seas and rivers, with the appropriate formulas.

कृतकार्यमिदं दुर्गं वनं बालनिषेवितं ।

यदध्यास्ते महाराजे रामः शस्त्रभृताम्बरः । 45 ॥

एवमुक्त्वा महाबाहुर्भरतः पुरुषवर्धनः ।

पद्भ्यामेव महातेजाः प्रविवेश महद्वनं । 46 ॥

स तानि द्रुमजालानि जातानि गिरिसानुषु ।

पुष्पिताग्राणि मध्ये तु जगाम वदताम्बरः । 47 ॥

स गिरेस्त्रिकूटस्य शालमारुह्य सत्वरं ।

रामाश्रमगतस्याग्नेर्ददर्श ध्वजमुच्छ्रितं । 48 ॥

py¹ is this forest abounding in noxious animals, now frequented by the great Rama, chief of all who handle weapons!" That valiant one, Bhuruta the illustrious, chief of men, having spoken thus, entered the great forest on foot. The chief of the eloquent now went among the flowery trees, which were growing on the hedges of the mountain, and, speedily ascending a shala tree on the hill Chitra-koota, saw the smoke arising from the hermitage of Rama.

1 The word signifies, "its end is accomplished." The idea conveyed is, that the trees, &c. of this forest were creatures, who, on account of crimes committed in a former state of existence, were now condemned to exist in the form of trees; and that the residence of Rama among them would now free them from that inferior state of existence, and unite them to the divine essence.

तद्दृष्ट्वा भरतः श्रीमान्मुमोद सहबान्धवः ।

अत्र राम इति ज्ञात्वा गतः पारमिवाम्भसः । 49 ॥

स चित्रकूटे तु गिरौ निशम्य रामाश्रमं पुण्यजनोपपन्नं ।

गुह्येन सार्द्धं त्वरितो जगाम पुनर्निवेश्यैव चमूं महात्मा । 50 ॥

इत्यार्षे रामायणे अयोध्याकाण्डे भरतागमो नामैकसप्ततितमः सर्गः ।

Seeing this, and concluding that Rama was there, Bhuruta with his friends rejoiced like one who had passed a dangerous stream. Hearing that the hermitage of Rama haunted by rakshuses, was on the mountain Chitra-koota, he again commanding the army to continue in their quarters, went towards the spot accompanied by Gooha.

End of the Seventy-first Section.

निविष्टायान्तु सेनायामुत्सुको भरतस्ततः ।
 जगाम भ्रातरं द्रष्टुं शत्रुघ्नमनुदर्शयन् । १ ॥
 ऋषिं वशिष्ठं सन्दिश्य मातृमे शोचमानय ।
 इति त्वरितमग्रे स जगाम गुरुवत्सलः । २ ॥
 सुमन्त्रस्त्वपि शत्रुघ्नमदूरादन्ववर्त्तत ।
 रामदर्शनजस्तर्षा भरतस्येव तस्य च । ३ ॥
 गच्छन्नेवाय भरतस्तपसालयसंस्थितां ।
 भ्रातुः पर्णकुटीं श्रोमानुदजमु ददशे ह । ४ ॥

SECTION LXXII.

Having fixed the army in their quarters, Bhuruta full of expectation, pointing out the place to Shatrooghna, went forward to find out his brother; and commanding the sage Vushisht'ha speedily to bring his mother, he, devoted to his elder brother, speedily went on before; Soomuntra also followed Shatrooghna at a small distance, whose desire to see Rama, equalled his brother Bhuruta's. Bhuruta proceeding, at length descried his brother's five huts made of leaves, evidently the residence of a devotee; and beheld before the house

शालायास्त्वग्रतस्तस्या ददर्श भरतस्तदा ।

काष्ठानि चावभग्नानि पुष्पाण्यघचितानि च । 5 ॥

सलक्ष्मणस्य रामस्य ददर्शाग्रममेयुषः ।

कृतं वृक्षेष्वभिज्ञानं कुशवीरैः क्वचित् क्वचित् । 6 ॥

ददर्श भवने तस्मिन् महतः सञ्चयान् कृतान् ।

मृगानां महिषाणाञ्च करीषैः शीतकारणात् । 7 ॥

गच्छन्नेव महावाज्रद्युतिमान् भरतस्तदा ।

शत्रुञ्च ब्रवीत् हृद्यस्तानमात्यांश्च सत्त्वैः 8 ॥

मन्ये ग्रामाः स्म तं देशं भरद्वाजो यमब्रवीत् ।

नातिदूरे हि मन्ये ऽहं नदीं मन्दाकिनीमितः । 9 ॥

broken sticks and flowers plucked from the trees. The abode of Rama, constantly accompanied by Lukshmunā, he ascertained from flags made with Koosha, which were hung on the trees by the way. Approaching nearer he saw great heaps of the dung of deer and buffalo's, dried for fuel, on account of the cold. Thus going forward, the valiant and illustrious Bhuruta, with joy remarked to Shatrooghna and all the counsellors, "I suppose we must have arrived at the country mentioned by Bhurudwaja, and that the river Munda-

उच्चैर्बद्धानि घीराणि लक्ष्मणेन भवेदयं ।

अभिज्ञानः कृतः पश्या विकाले गन्तुमिच्छता । 10 ॥

इदञ्चोदात्तदन्तानां कुञ्जराणां तरस्विनां ।

शैलपार्श्वे परिक्रान्तमन्योन्यमभिगर्जतां । 11 ॥

यमेवाधातुमिच्छन्ति तापसाः सततं वने ।

तस्यासौ दृश्यते धूमः सकुलः कृष्णवर्त्मनः । 12 ॥

अत्राहं पुरुषव्याघ्रं गुरुसत्कारकारिणं ।

आर्यं दद्यामि संस्तुयं महर्षिमिव राघवं । 13 ॥

अथ गत्वा मुञ्जर्तन्तु चित्रकूटं स राघवः ।

मन्दाकिनीमनुप्राप्तस्तं जनञ्जेदमब्रवीत् । 14 ॥

kinee is not far distant. This flag, and these clothes of bark bound on high, were placed here by Lukshmana for the sake of ascertaining the road in a time of doubt: this is the road by which swift elephants with huge tusks, roaring at each other, pass and repass on the side of the mountains. The clouds of smoke from the fire, which it is the grand wish of the devotees constantly to keep burning on the wood for sacrifice, evidently appear:—now shall I quickly see the majestic Raghuva, chief of men ! the delight of the sages ! the excellent one whose office it is to perform his father's funeral rites." The descendant of Raghoo having thus travelled some time on Chitra-koota which is near Mundakinee,

जगत्यां पुरुषव्याघ्र आस्ते वीरासने रतः ।

जनेन्दो निर्जनं प्राप्य धिग्भो जन्म सजीवितं । 15 ॥

मत्कृते यसनं प्राप्ते लोकनाथो महाद्युतिः ।

सर्वान् कामान् परित्यज्य वने वसति राब्रवः । 16 ॥

इति लोकसमाकृष्टः पादेष्वेव प्रसादयन् ।

रामस्य निपतिष्यामि सीतायाश्च पुनःपुनः । 17 ॥

एवं स विलपंस्तस्मिन् वने दशरथात्मजः ।

ददर्श महतीं पुण्यां पर्णशालां मनोरमां । 18 ॥

शालतालाश्चकूर्मानां पर्णैर्वज्रभिरावृतां ।

विशालां मृदुविस्तोर्णां कुशैर्वेदिमिवाधरे । 19 ॥

said to those who attended him, "That majestic personage, the illustrious sovereign of men, having gone to an uninhabited desert, has chosen the seat of a devotee. Ah me! wretched in my birth and life! The lord of the world, the illustrious Raghuva, abandoning, on my account, every object of desire, and embracing affliction, dwells in a forest! I, abhorred by men, will fall, repeatedly supplicating, at the feet of Rama and of Seeta." While thus lamenting in the forest, the son of Dusha-rutha descried a large and pleasant hut, sacred to some ascetic, made of leafy boughs, and covered with the wide spreading leaves of the Sala,¹ the Tala,² and the Ushwa-kurna,³ lightly laid upon it, as an altar is covered with the Koosha grass;—adorned also with a large bow resembling

¹ Shorea Robusta.

² Borasus flabelliformis.

³ This is a synonym of the sala tree. Another dictionary makes it a synonym of the Usuna tree, and also of a climber not ascertained.

शक्रायुधनिकृष्टैश्च कार्मुकैर्भारसाधनैः ।
 रुक्मपृष्ठैर्महासारैः शोभितां शत्रुबाधकैः । 20 ॥
 अर्करश्मिप्रतीकाश्चैर्ध्वारैस्तृणगतैः शरैः ।
 शोभितां दीप्तवदनैः सर्पैर्भोगवतीमिव । 21 ॥
 महारजतवासोभ्यामसिंभ्याञ्च विराजितां ।
 रुक्मविन्दुविचित्राभ्यांचर्मभ्याञ्चातिशोभितां । 22 ॥
 गोधाकुलित्रैराशक्तैश्चित्रकाञ्चनभूषितैः ।
 असंवेष्टाभ्यां मृगैः सिंहगुहामिव । 23 ॥
 प्रागुदक्पुवनां वेदीं विशालां दीप्तावकां ।
 ददर्श भरतक्षत्रपुण्यां रामनिवेशने । 24 ॥

that of Shukra, adapted for important combat, covered with gold, and fatal to the enemy, with a large quiver of arrows, bright as the rays of the sun, and keen as the faces of the serpents in the river Bhoguvatee.¹ The habitation which filled hostile bodies with dread as deer are frightened at a lion's den, was adorned with two scymetars wrapped in gold cloth, and two shields, studded with gold, the guards for the arm and the fingers also adorned with gold. Bhuruta saw in the house of Rama, a large pure altar sloping toward the north-west, which sustained a blazing fire. Looking for a little time, Bhuruta at length discerned his elder brother Rama sitting in the hut of leaves, on a seat of antelope skin, dressed in

1 The Gunga of the infernal regions.

निरीक्ष्य स मुहूर्त्तन्तु ददर्श भरतो गुरुं ।

उटजे राममासीनं जटामण्डलधारिणं । 25 ॥

कृष्णाजिनधरन्तु चौरवल्कलवाससं ।

ददर्श राममासीनमभितः पावकोषमं । 26 ॥

सिंहस्कन्धं महावाजं पुण्डरीकनिभेक्षणं ।

पृथिव्याः सागरान्ताया भर्तारं धर्मचारिणं । 27 ॥

उपविष्टं महावाजं ब्रह्माणमिव शाश्वतं ।

स्थण्डिले दर्भासंस्तोर्मे सीतया लक्ष्मणेन च । 28 ॥

तं दृष्ट्वा भरतः श्रोमान् दुःखमोहपरिप्लुतः ।

अभ्यधावत धर्मात्मा भरतः केकयीसुतः । 29 ॥

the habit of a devotee, with a weight of matted hair on his head. He saw sitting near the altar, Ram resplendent as the fire, with lion-shoulders, mighty arms, and eyes resembling the water-lily! the nourisher of the sea-girt earth,—that valiant one, righteous, resembling the eternal Brumha, seated within a sacrificial enclosure strewn with *Koosha*, and attended by *Seeta* and *Lukshmana*. Seeing him, the fortunate *Bhuruta* was over-powered with surprize and distress. Having beheld him a moment, the pious son of *Kikeyee*, ran to him, and

दृष्ट्वैव विललापात्तः वाष्पसन्दिग्धया गिरा ।

अशक्नुवन् वारयितुं धैर्याद्ब्रुवन् । ३० ॥

यः संसदि प्रकृतिभिर्भवेद्युक्त उपासितुं ।

वन्त्यैर्मृगैरुपासीनः सोऽयमास्ते ममाग्रजः । ३१ ॥

वासोभिर्वज्रसाहसैर्यः महात्मा पुरोचितः ।

मृगाजिते सोऽयमिह प्रवस्ते धर्म्ममाचरन् । ३२ ॥

अधारयद्यो विविधास्त्रिजाः सुमनसः तदा ।

सोऽयं जटाभारमिमं सहते रात्रवः कथं । ३३ ॥

यस्य यज्ञैर्यथादिष्टैर्युक्तो धर्म्मस्य सच्चयः ।

शरीरक्लेशसम्भूतं स धर्म्मं परिसर्गते । ३४ ॥

full of anguish, thus lamented, till his flowing tears choked his utterance :

“This my elder brother, who in his former state was obsequiously attended by his subjects, is now the associate of beasts ! This magnanimous one, who formerly had thousands of suits of apparel, now, practising the duties of virtue, wears two pieces of leather ! How can Raghava, whose head was formerly adorned with flowers of various hues, endure that weight of matted hair ? He whose meritorious deeds were increased with costly sacrifices, has now embraced a course of bodily austerities ! How is the body of that excellent one now covered with filth, which was formerly perfumed with costly sandal-

चन्दनेन महार्हेण यस्याङ्गमुपसेवितं ।

मलेन तस्याङ्गमिदं कथमार्घ्यस्य सेवते ।

मन्निमित्तमिदं दुःखं प्राप्तो रामः सुखोचितः । 35 ॥

धिष्णीवितं नृशंसस्य मम लोकविगर्हितं ।

इत्येवं विलपन्दीनः प्रस्विन्नमुखपङ्कजः । 36 ॥

पादावप्राप्य रामस्य पपात भरतो रुदन् ।

दुःखाभितप्तो भरतो राजपुत्रो महाबलः । 37 ॥

उक्त्वाय्येति सकृद्दीनं पुनर्नोवाच किञ्चन ।

वाघ्योपहितकाण्डश्च प्रेक्ष्य रामं यशस्विनं । 38 ॥

आय्येत्येवाभिसंक्रुश्य व्याहर्त्तुं नाशकत्ततः ।

शत्रुञ्जयापि रामस्य ववन्दे चरणौ रुदन् । 39 ॥

wood ! Rama, worthy of delight, has undergone all this distress on my account !
Abhorred be this life of mine ! cruel as I am and despised by all ! Thus lament-
ing, Bhuruta wretched, his lotos-face faded, the valiant Bhuruta, went and fell
weeping at the feet of Rama. Deeply afflicted, he, exclaiming, " O excellent
one ! " uttered no more—looking at the famous Rama, and groaning out " O
excellent man " he could proceed no farther. Shatrooghna also weeping em-
braced the feet of Rama ; on which Rama embracing them both, melted into
tears. Thus were the two princely ascetics beheld by Goocha in the desert, as

तावुभौ च समालिङ्ग्य रामोऽप्यश्रूण्यवर्त्तयत् ।

ततस्तमन्तेन गुहेन चैव समीयतू राजसुतावरण्य । 40 ॥

दिवाकरश्चैव निशाकरश्च यथाऽम्बरे शुक्रवृहस्पतिभ्यां ।

तान् पार्थिवान् वारण्ययवाहान् समागतांस्तत्र महत्परण्ये 41 ॥

वनौकसस्तेऽभिसमीक्ष्य सर्वे त्वश्रूण्यमुञ्चन् प्रविहाय हर्षं ।

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि ।

ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा ।

कथञ्चिदभिविज्ञाय विवर्णवदनं कृशं । 42 ॥

भ्रातरं भरतं रामः परिजग्राह पाणिना ।

आञ्जाय रामस्तं मूर्द्ध्नि परिष्वज्य च रात्रवन् । 43 ॥

the sun and the moon are met in the air by Shukra and Vrihasputee.¹ The sylvan inhabitants beholding all these princes, riders on elephants, thus met in the great forest, shed tears of joy. Rama saw Bhuruta fallen to the ground, clothed in the habit of a devotee,² with matted hair, his hands joined in a supplicating form, yet dazzling as the sun at the time of the universal destruction of nature ;—Rama at length recalling to mind his brother Bhuruta, emaciated, and his countenance altered, grasped his hand. Rama kissing the head of Bhuruta the descendant of Rughoo, and embracing him, clasped him to his bosom ! and began respectfully to ask him, “ O beloved brother ! where is thy

1 Mars and Venus.

2 Bhuruta had put these on at the house of Gooba.

अक्के भरतमारोप्य पथ्येच्छत सादरं ।

क्व नु ते भूतिता तात यदरण्यं त्वमागतः । 44 ॥

नहि त्वं जीवतस्तस्य वनमागन्तुमर्हसि ।

चिरस्य वत पश्यामि दूराद्भरतमागतं । 45 ॥

दुष्प्रतो कमरण्ये ऽस्मिन् किन्तात वनमागतः ।

कच्चिन्नु धरते तात राजा यत्त्वमिहागतः । 46 ॥

कच्चिन्नु दीनः सहसा राजा लोकान्तरङ्गतः ।

इष्वस्त्रवरसम्पन्नमर्थशास्त्रविशारदं । 47 ॥

सुधन्नानमुपाध्यायं कच्चित्त्वं तात मन्यसे ।

कच्चिदात्मसमाः शूराः श्रुतवन्तो जितेन्द्रियाः । 48 ॥

father, that thou art come to the forest ?” Had he been alive, thou couldst not have come hither to the forest. Ah ! after so long a time, do I see Bhuruta come from afar, scarcely to have been expected in this wilderness ! What, my dear brother, is the cause of thy coming to the forest ? O beloved brother, is the king alive, that thou art come hither ? or is the king, wretched, departed from the world ? O beloved, dost thou regard our preceptor Soodhunna, skilled in the science of arms and eminent in the laws ! Hast thou, O beloved one, made

कुलीना इक्षितशास्त्र कृतास्ते तात मन्त्रिणः ।

मन्त्रो विजयमूलं हि राशां भवति राघव । 49 ॥

सुसमृते मन्त्रधुरैरमात्यैः शास्त्रकोविदैः ।

कचिन्निद्रावशं नैषीः कचित् काले ऽवबुध्यसे । 50 ॥

कच्चिच्चापररात्रेषु चिन्तयस्वर्थनैपुणं ।

कचिन्मन्त्रयसे नैकः कचिन्न वज्रभिः सह । 51 ॥

कचित्ते मन्त्रिते मन्त्रो राष्ट्रं न परिधावति ।

कचिदर्थं विनिश्चित्य लघुमूलं महोदयं । 52 ॥

क्षिप्रमारभसे कर्म न दीर्घयसि राघव ।

कचिन्नु सुकृतान्येव कृतदूपाणि वा पुनः । 53 ॥

those thy counsellors, who are like thyself, heroic, learned, masters of their organs, noble, and capable of understanding a nod? Counsel kept secret by counsellors appointed to the office, and learned, is the source of the good fortune of kings. Hast thou overcome sleep? Dost thou awake at proper times? Dost thou at the close of night think upon the way to become prosperous? Dost thou not consult (with thyself) when alone? and also consult with many? Does not thy decision when determined run through the country? How, O son of Rughoo, when thou hast determined upon any affair, small

विदुस्ते. सर्वकार्याणि न कर्त्तव्यानि पार्थिवाः ।

कच्चिन्न तर्कैर्युक्ता वा ये वाप्यपरिकीर्त्तिताः । 54 ॥

त्वया वा तव वामात्यैर्वाध्यते तात मन्त्रितं ।

कच्चित्सहस्रैर्मूर्खाणामेकमिच्छसि पण्डितं । 55 ॥

पण्डितो ह्यर्थकृच्छ्रेषु कुर्यान्निश्चयसं महत् ।

सहस्राण्यपि मूर्खाणां यद्युपास्ते महीपतिः । 56 ॥

अथवाप्ययुतान्येव नास्ति तेषु सहायता ।

एको ऽप्यमात्यो मेधावी शूरो दत्तो विचक्षणः । 57 ॥

राजानं राजपुत्रम्वा प्रापयन्महतीं श्रियं ।

कच्चिन्मुखा महत्स्वेव मध्यमेषु च मध्यमाः । 58 ॥

in its origin but great in its consequences, dost thou speedily begin it ? Dost thou not protract it ? Are other kings acquainted with what thou esteemest most proper to be undertaken ? with works which thou art about to undertake ? My beloved brother, are the undeclared plans concerted by the cabals and counsels (of others) known to thee and thy counsellors ? Dost thou prefer one learned man to a thousand of the illiterate multitude ? In difficult situations a learned man may be of infinite advantage. If a sovereign retain about him thousands and ten thousands of ignorant people, he derives no assistance from them. One counsellor, wise, heroic, active, and learned, procures the highest advantage to a king or a king's son. Dost thou employ excellent servants in great affairs, lower ones in common business, and mean ones in mean

जवत्याश्च जवन्येषु भृत्यास्ते तात योजिताः ।
 अमात्यानुपधातीतान् पितृपैतामहांश्चुचीन् । 59 ॥
 श्रेष्ठान् श्रेष्ठेषु कश्चित्त्वं नियोजयसि कर्मसु ।
 कश्चिन्नेग्रेण दण्डेन भृशमुद्धेजिताः प्रजाः । 60 ॥
 राज्ये तवानुजानन्ति मन्त्रिणः केकयीसुत ।
 कश्चित्त्वां नावजानन्ति याजकाः पतितं यथा । 61 ॥
 उग्रप्रतिग्रहीतारं कामयानमिव स्त्रियः ।
 उपायकुशलं वैद्यं भृत्यसंदूषणे रतं । 62 ॥

affairs? Dost thou appoint counsellors to great employments who shake their hands from receiving bribes?—who, pure and excellent, have been employed in the service of thy father and grandfather? O son of Kikeyee, do the people, oppressed by severe penalties, despise thee? Do thy own counsellors disregard thee in thy kingdom? Do the priests contemn thee as one fallen (into sin)? or as virtuous women reject one who through lust receives a woman of the meanest class.² He who does not destroy a (minister) who, a deep and art-

¹ This word also means “who maintain their authority over others.”

² The sense given in the translation is that given by *Kutuka*; but *Teertha* says, “as they reject a person guilty of a rape.” Others say, “as a person abhors a thing offered to *Shiva*.”

परमैश्वर्यकामञ्च ये न हन्ति स हन्यते ।

कचिद्दृष्टञ्च शूरञ्च धृतिमान्मतिमाञ्क चिः । 63 ॥

कुलीनश्चानुरक्तञ्च दक्षः सेनापतिः कृतः ।

बलवन्तञ्च केचित्ते मुख्या युद्धविशारदाः । 64 ॥

दृष्टापदानां विक्रान्तास्त्वया स्तुत्य मानिताः ।

कचिद्बलस्य भक्तञ्च वेतनञ्च यथेचितं । ॥

सम्प्रामकालं दातव्यं ददासि न विलम्बसे । 65 ॥

कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः ।

भर्तुरप्यतिमुप्यन्ति सोऽनर्थः सुमहान् कृतः । 66 ॥

कचित्सर्वेऽनुरक्तास्त्वां कुलपुत्राः प्रधानतः ।

कचित्प्राणांस्तुवार्थेषु सन्त्यजन्ति समाहिताः । 67 ॥

ful financier, audacious, and eager for grandeur, delights in accusing other officers of state, is himself destroyed. Is a person active, heroic, patient, determined, pure, noble, able, and devoted to thee, appointed thy general? Have valiant and distinguished persons, eminent in war, and of tried abilities, been honoured by thee with proper rewards? Dost thou issue the pay and food of the troops, in a proper manner, and promptly on its becoming due? When the proper time of issuing pay and provisions is exceeded, servants are enraged with their masters, which often occasions great undertakings to be frustrated. Are all those of family and the chief of the people well affected to

कचिज्ज्ञानपदे! विद्वान् दक्षिणः प्रतिभानवान् ।

यथेक्षवादी दत्तस्ते कृतो भरत षष्ठितः । 68 ॥

कचिदष्टादशैतानि स्वपक्षे दशपञ्च च ।

त्रिभिस्त्रिभिर्विशतेर्लैस्त्रि तीर्थानि चारणे । 69 ॥

कचिद्व्यास्तान्हितान् प्रतियातांश्च सर्वदा ।

दुर्बलान्नवशाय वर्त्तसे रिपुसूदन । 70 ॥

thee? Would they unite in sacrificing their lives for thee? O Bhuruta, is thy ambassador a citizen, learned, active, able to reply on the spot to any question proposed, a man of judgment, one who will repeat the message as it was delivered to him? Dost thou know the eighteen¹ or the fifteen² Teert'has,³ to be on thy side, when sent by thee unacquainted with each other's commission? O suppresser of enemies! dost thou continue supine, thinking lightly of foes driven away and weak, yet always returning! Dost thou not disregard brahmins who reject all evidence but that of the senses? such as are eminent in

1 Viz. a counsellor, a priest, a coadjutor in the government, the general of the army, the porter, the keeper of the harem, the goaler, the treasurer, the master of the rolls, the judge, the chief ecclesiastic, he whose office it is to point out the meaning of the laws, (Attorney-general), the comptroller of the army, the superintendant of public works, the mayors of towns, the chief constable, the high sheriff, the superintendant of forests, waste lands, waters, and fortifications.

2 The above eighteen, except the three first mentioned.

3 This word denotes the vulva or place from whence any thing is produced, running waters, a holy place, a vessel, a view, and the eighteen officers of government above mentioned. It is formed from a root which denotes to leap, or to cross a river, &c.

कचिन्न लोकापतिकान् ब्राह्मणांस्तान् सेवसे ।

अनर्थकुशला ह्येते बालाः पण्डितमानिनः । 71 ॥

धर्मशास्त्रेषु मुखेषु विद्यमानेषु दुर्बुधाः ।

बुद्धिमान्वित्तिकीं प्राप्य निरर्थं प्रवदन्ति ते । 72 ॥

वीरैरभ्युषितां पूर्वमस्माकं तान् पूर्वकैः ।

सत्यनामां दृढद्वारां हस्त्यश्वरथसङ्गतां ।

ब्राह्मणैः क्षत्रियैर्वैश्यैः स्वकर्मनिरतैः सदा । 73 ॥

जितेन्द्रियैर्महोत्साहैर्वृतामार्ग्यैः सहस्रशः ।

प्रासादैर्विविधाकारैर्वृतां वैद्यजनाकुलां ।

कचित्समुदितां स्फोतामयोध्यां परिरक्षसे । 74 ॥

useless knowledge, babes esteeming themselves learned, who, with the chief treatises on the duties of men before them, are stupidly ignorant; who, gaining a smattering of logic, proclaim themselves wise without learning. Dost thou protect the fair and extensive city of *Uyodhya*, justly termed "Invincible;" inhabited formerly by our heroic predecessor, whose name is truth, defended by strong gates, filled with horses and chariots, and with thousands of excellent brahmuns, *kshutriyas*, and *vishyas*, all chearful, intent upon their proper vocation, and superior to their appetites;—filled with temples of various forms, and inhabited by men skilled in the *vedas*? O descendant of *Rughoo*, are the wide spread districts formerly kept with such care by my

कच्चिच्चैत्यशतैर्जुष्टः सुनिविष्टजनाकुलः ।

देवस्थानैः प्रपाभिश्च तडागैश्चोपशोभितः । 75 ॥

प्रहृष्टनरनारीकः समाजोत्सवशोभितः ।

सुकृष्टसीमा पशुमान् हिंसाभिरभिवर्जितः । 76 ॥

अदेवमातृको रम्यः श्वापदैः परिवर्जितः ।

परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः । 77 ॥

विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः ।

कच्चिज्जनपदः स्फोटः सुखं वसति राघव । 78 ॥

कच्चित्ते दयिताः सर्वे कृषिगोरक्षजीविनः ।

वार्त्तायां साम्प्रतं तात लोको ऽयं सुखमेधते । 79 ॥

predecessors duly protected, which are adorned with hundreds of sacred trees attended by persons seated at their ease, beautified by temples, cascades, and pools of water, frequented by chearful men and women, rendered pleasant by festive assemblies ;—the boundaries of which are highly cultivated, furnished with cattle, devoid of hurtful animals, its forests watered by artificial canals, free from the intrusion of animals with digitated feet and every cause of fear, enriched with mines, and free from wicked men. Are the husbandmen, and those who live by tending cattle, esteemed by thee ? O beloved brother, are their circumstances easy ? Are they protected by the officers of justice appointed by thee ? Are all the householders protected by the proper

तेषां गुप्तिपरोहारैः कश्चित्ते भरणं कृतं ।
 रक्षिता राजधर्मेण सर्वे विषयवासिनः । 80 ॥
 कश्चित् स्त्रियः सान्त्वयसे कश्चित्तास्ते सुरक्षिताः ।
 कश्चिन्न श्रद्धास्यासां कश्चिद्गुह्यं न भावसे । 81 ॥
 कश्चिन्नागवनं गुप्तं कश्चित्ते सन्ति धेनुकाः ।
 कश्चिन्न गणिकाश्वानां कुञ्जराणाञ्च तृप्यसि ।
 कश्चिद्दर्शयसे नित्यं मानुषाणां विभूषितं । 82 ॥
 उत्थायोत्थाय पूर्वोक्ते राजपुत्र महापथे ।
 कश्चिन्न सर्वे कर्मान्ताः प्रत्यक्षास्ते ऽविशङ्कया । 83 ॥

functionaries of government? Dost thou behave politely to females? are
 they duly protected by thee? Dost thou not esteem their (conversation)? dost
 thou not communicate secrets to them? Is the forest well kept where the
 elephants remain? Hast thou (store of) new-milch cows? Art thou well
 furnished with the sportive females¹ of horses and elephants? Dost thou, ris-
 ing at the early dawn, constantly shew thyself, adorned, to the people? Are
 all thy workmen in thy presence without fear? And left by thee are they mo-
 derately attentive to business? Are thy forts well stored with riches, grain,

¹ Mares and female elephants were kept to supply the royal stud, which were suffered
 to go into the woods to seek wild males.

सर्वे वा पुनरुत्सृष्टा मध्यमे वात्र कारणं ।
 कचिद्गुणाणि सर्वाणि धनधान्याद्युधोदकैः । 84 ॥
 यन्त्रैश्च प्रतिपूमानि तथा शिल्पिधनुर्द्धरैः ।
 आयस्ते विपुलः कचित्कचिदल्पतरे व्ययः । 85 ॥
 अपात्रेषु न ते कचित्कोषो गच्छति राघव ।
 देवतार्थे च पित्रर्थे ब्राह्मणाम्यागतेषु च । 86 ॥
 योधेषु मित्रवर्गेषु कचिद्गच्छति ते व्ययः ।
 कचिदार्थोऽपि शुद्धात्मा क्षारितश्चापकर्मणा । 87 ॥
 अटुष्टः शास्त्रकुशलैर्न लोभाद्बध्यते शुचिः ।
 गृहोत्सृष्टश्च दृष्टश्च काले पृथः सकारणः । 88 ॥

arms, water, and machines, and well furnished with artificers and bowmen ? Is
 thy expenditure smaller than thy income, son of Rughoo ? Are thy treasures
 spent among persons unfit to receive them, or dost thou expend thy wealth
 for the gods, the ancestors, among the brahmuns and strangers, for the sol-
 diers, and thy friends ? Is an excellent man, inclined to purity, condemned for
 one slip ? or an innocent man executed through avarice, his fault unsubstan-
 tiated by those eminent in the laws ? O chief of men ! In a chief who is ap-

1 Strangers, who coming unexpectedly, are proper objects for hospitality.

कचिन्न मुच्यते चैरो धनलोभान्नरर्षभ ।
 व्यसने कचिदाप्यस्य दुर्गतस्य च राघव । 89 ॥
 अथे विरागाः पश्यन्ति तवामात्या वज्रश्रुताः ।
 यानि मिथ्याभिप्रास्तानां पतन्त्यश्रूणि राघव । 90 ॥
 तानि पुत्रपशून् व्रन्ति प्रीत्यर्थमनुशासतः ।
 कचिद्वृद्धांश्च बालांश्च वैद्यान्मुख्यांश्च राघव । 91 ॥
 दानेन मनसा वाचा त्रिभिरेतैर्बुभूषसे ।
 कचिद्वृद्धंश्च वृद्धांश्च तापसान्देवतातिथीन् । 92 ॥
 चैत्यांश्च सर्वान् सिद्धार्थान् ब्राह्मणांश्च नमस्यसि ।
 कचिदर्थेन वा धर्ममर्थं धर्मेण वा पुनः । 93 ॥

prehended, who was seen at the time, and has been duly examined, set at liberty through desire of self? In a dispute between a rich and a poor man, do thy learned Judges pursue the course of justice uninfluenced by the desire of gain? O son of *Rughoo*, the tears which fall from those unjustly condemned, destroy the children and cattle of him who governs with partiality. Dost thou, O son of *Rughoo*, desire to gain the affections of the aged and young, and of physicians by gifts, by affability, and by conversation? Dost thou bow to thy spiritual guide, to the aged, to devotees, to the gods, to strangers, to sacred groves,¹ and to all brahmuns who are perfected?² Dost thou sacrifice wealth to virtue, or virtue to wealth, or both to

¹ Large trees under which images or other representations of the gods are placed.

² Perfected in knowledge by education; or whose undertakings have been completed by religious services or other means.

उभौ वा प्रीतिलोभेन कामेन न विवाधसे ।
 कचिदर्थञ्च कामञ्च धर्मञ्च जयताम्वर । 94 ॥
 विभज्य काले कालज्ञ सर्वां भरत सेवसे ।
 कचित्ते ब्राह्मणः शर्म सर्वशास्त्रार्थकोविदः । 95 ॥
 आशंसते महाप्राज्ञ पौरजानपदैः सह ।
 नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रतां । 96 ॥
 अदर्शनं ज्ञानवतामालस्यं पञ्चवृत्तितां ।
 एकचिन्तनमर्थानामनर्थज्ञैश्च मन्त्रणं । 97 ॥
 निश्चितानामनारम्भं मन्त्रस्योपरि रक्षणं ।
 मङ्गलाद्यप्रयोगञ्च प्रत्युत्थानञ्च सर्वतः । 98 ॥

partiality, avarice, and lust? O Bhuruta, chief among conquerors, acquainted with the value of time, dost thou, dividing thy time, duly regard recreations, the acquisition of property, and moral duties? O wise one, do the brahmuns eminent in all the shastrus, with the citizens and people of the country, express their wishes for thy good? Dost thou abhor atheism, dissimulation, and anger, and watch against inattention to thy affairs;—against procrastination, neglecting men of science, indolence, committing thyself to others, the undeviating pursuit of wealth, consulting with those profound in useless knowledge, the deferring of what thou hast resolved to do, the disregard of

कश्चित् वर्जयस्येतान् राजदोषांश्चतुर्दश ।

दशपञ्चचतुर्वर्गान् सप्तवर्गञ्च तत्ततः ।

अष्टवर्गं त्रिवर्गञ्च विद्यास्तिसृष्व राघव ॥ ११ ॥

counsel, the neglect of what ought to be done in the morning,¹—and against going in every direction to meet enemies,² these fourteen faults of kings? O wise one, dost thou particularly regard the classes of ten,³ of five,⁴ of four,⁵ of seven,⁶ of eight⁷ and of three,⁸ and also the three sciences?⁹ the subduction of

1 This interpretation of this obscure phrase is given on the authority of Teert'ha.

2 The inclination to go in person to fight an enemy who is coming in every direction, by which the attention and force of a king are more weakened than as though he had directed all his attention to one point. This interpretation is given on the authority of Kutuka.—Teert'ha explains it of a wish to conquer all surrounding nations.

3 Ten vices attendant on royalty, viz. hunting, gaming, sleeping in the day, slander, lasciviousness, pride, attention to dancing and music, useless wandering and lounging, &c.

4 Five modes of fortification, viz. a moat, a high bank, trees thickly planted, a space destitute of grain and provision, and the turning of waters.

5 Four means of success, viz. making peace, liberality, sowing dissention, and chastisement.

6 Seven requisites of an administration, viz. a king, ministers, friends, treasure, territory, forts, and an army.

7 According to Kutuka, eight kinds of persons with whom it is improper to contract friendship, viz. the deceitful, the bold, the injurious, the envious, the detracting, those who take the property of others, the abusive, and those who unjustly punish; but according to Teert'ha, eight things which are to be carefully regarded, viz. husbandry, trade, fortifications, bridges, places to confine elephants, mines of metals, the reception of the revenue, and empty houses.

8 Duty, concupiscence, and wealth; but according to some, activity of mind, domination, and a power to consult.

9 The three vedas, agriculture and the arts, logic and ethics.

इन्द्रियाणां जयं बुद्ध्या घाङ्गुण्यं दैवमानुषं ।

कृत्यं विंशतिवर्गञ्च तथा प्रकृतिमण्डलं । 100 ॥

the organs by the understanding; the six¹ expedients of defence; misfortunes arising from gods² or men,³ sources of danger,⁴ the class of twenty,⁵ the requisites for government,⁶ and the state of neighbouring kings in time of war;⁷

1 Pacification, war, a progress or a march, a halt or the maintaining of a post, a double resource or a stratagem, and recourse to protection.

2 Fires, inundations, disease, famine, and pestilence.

3 Misfortunes occasioned by a governor, by thieves, by enemies, by the king's officers, by the avarice of a prince.

4 A servant whose wages are not paid, or one who does not acknowledge his having received them when paid, one who provokes an angry person, one in fear, one irritated by opprobrious language, and an enemy whom it is improper to kill.

5 Twenty kinds of persons with whom it is improper to be intimate, viz. children about whom no one cares and whom no one receives, old men, persons long afflicted, those expelled by their relatives, timorous persons, those who terrify others, voracious persons, those who excite covetousness, dissatisfied persons, those who are able in their own affairs alone (i.e. men devoted to themselves), those who are acquainted with wonderful formulas, those who despise the gods and brahmins, those who injure the gods, those who ascribe all to fate, those who are distressed by famine, those who suffer the hardships of a forest residence, those who are in a foreign country, those who have many adversaries, those who attend at improper seasons, those who have no pleasure in truth or righteousness.

6 Counsellors, territory, forts, a treasury, and punishments.

7 Viz. a king who desires to conquer and is already in the land. A hostile king who is yet an ally. The ally of an enemy, one unfriendly to an ally, the ally of an ally's enemy, the friend of a king who desires to conquer the country, (these are called *Poorussura*;) besides these, a king whose territory is on either side of the country of him who goes to war, those situated between the territories of him going to war and the country to which he marches, a king

यात्रा दण्डविधानञ्च द्वियेनी सन्धिविग्रहौ ।
 कच्चिदेतान्महाप्राज्ञ यथावदनुमन्यसे । 101 ॥
 मन्त्रिभिस्त्वं यथोद्दिष्टं चतुर्भिस्त्रिभिरेव वा ।
 कच्चित्समस्तैर्यस्तैश्च मन्त्रं मन्त्रयसे बुध । 102 ॥
 कच्चित्ते सफला वेदाः कच्चित्ते सफलाः क्रियाः ।
 कच्चित्ते सफला दाराः कच्चित्ते सफलं श्रुतं । 103 ॥
 कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राक्षस ।
 आयुष्या च यशस्या च धर्मकामार्थसंहिता । 104 ॥
 यां वृत्तिं वर्त्तते तातो याञ्च नः प्रणितामहाः ।
 तां वृत्तिं वर्त्तसे कच्चिद्या च सत्ययगा शुभा । 105 ॥

marching,¹ placing the troops in battle array, stratagem or double resource, making peace, and making war? Dost thou, O wise one, advise with three or four counsellors, unitedly and separately, upon what thou hast in view. Do the knowledge thou hast attained, thy undertakings, thy marriages, and the counsels thou hast adopted, answer their proper design? O son of Rughoo, dost thou approve what I have spoken relative to long life, fame, duty, objects of desire, and wealth? Dost thou pursue the line of conduct observed by our great father, our predecessors, and all who pursue the right way? Dost thou eat thy

king whose territories lie behind those of him who goes to war, beyond those on his right or left, those who border on the country into which war is to be carried, and others who are at a greater distance.

1 Viz. marching with the body guard after victory to new conquests—marching to war with another power after making peace with one; the march of the whole army, march to war with a king who refuses a passage through his dominions to oppose a foe, march against the ally of a powerful foe.

कञ्चित्त्वादकृतं भोज्यमेको नाश्नासिरात्रव ।

कञ्चिद्दाससमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि । 106 ॥

राजा तु धर्मेण हि पालयित्वा महीपतिर्दण्डधरः प्रजाना ।

अवाप्य कृत्स्नां वसुधां यथावदितश्चतः स्वर्गमुपैति सर्वान् । 107 ॥

इत्याद्ये रामायणे अयोध्याकाण्डे भरतानुप्रश्ने द्विसप्ततितमः सर्गः ।

pleasant things alone? or dost thou share them with thy friends who wait on thee like servants? A king, a sovereign who sways the sceptre, after governing with justice a kingdom surrounded with difficulties, possesses all in heaven, when he leaves this world.

End of the Seventy-second Section.

— तन्तु रामः समाशाय भरतं गुरुवत्सलं ।
 लक्ष्मणेन सह भ्रात्रा प्रथुं समुपचक्रमे । १ ॥
 किमेतदिच्छेयमहं श्रोतुं प्रव्याहृतं त्वया ।
 यस्मात्त्वामागतो देशमिमं चीरजटाजिनी । २ ॥
 यन्निमित्तमिमं देशं कृष्णाजिनजटाधरः ।
 हित्वा राज्यं प्रविष्टस्त्वं तत्सर्वं वक्तुमर्हसि । ३ ॥
 इत्युक्ताः केकयीपुत्रः काकुत्स्थेन महात्मना ।
 अगृह्य बलवद्भूयः प्राञ्जलिर्वाक्यमब्रवीत् । ४ ॥

SECTION LXXIII.

Having thus addressed Bhuruta, obsequious to his superiors, together with Lukshmunā, Rama began to say, "I wish to hear related by thee, on what account thou art come into this country in the habit of a devotee. Tell me on what account thou hast abandoned the kingdom, and hast entered the forest with thy antelope's skin, and thy matted hair." Thus addressed by that magnanimous one, the descendant of Kukootstha, the son of Kikeyee, dismissing his mighty (grief) with joined hands replied, "O excellent one, the

आर्य्य तातः परित्यज्य कृत्वा कर्म सुदुष्करं ।

गतः स्वर्गं महावाङ्गः पुत्रशोकाभिषोडितः । 5 ॥

स्त्रिया नियुक्तः कैकेय्या मम मात्रा परन्तपः ।

चकार सा महत्यापमिदमात्मयशोहरं । 6 ॥

सा राज्यफलमप्राप्य विधवा शोककर्षिता ।

पतिष्यति महाद्वारे नरके जननी मम । 7 ॥

तस्य मे दासभूतस्य प्रसादं कर्तुमर्हसि ।

अभिषिञ्चस्व चाद्यैव राज्येन मद्यवानिव । 8 ॥

इमाः प्रकृतयः सर्वा विधवा मातरश्च याः ।

त्वत्सकाशमनुप्राप्ताः प्रसादं कर्तुमर्हसि । 9 ॥

subduer of foes! my valiant father, engaged thereto by my mother Kikeyee, having performed that tremendous act, left us, and departed to heaven, deeply afflicted with grief for his son. She who has perpetrated that great and infamous crime,—she, my mother, not obtaining the kingdom, the fruit of her crime, and now seized with the grief of widowhood, will meet a dreadful fate hereafter. Be gracious to me thy servant, and be installed like *Indra*, to-day in the kingdom: be gracious to all these officers of the government, and to these widowed mothers, who are now come to thee. O fountain of honor!

तथानुपूर्व्या युक्तञ्च युक्तञ्चात्मनि मानद ।
 राज्यं प्राप्नुहि धर्मेण सकामान् सुहृदः कुरु । 10 ॥
 भवत्वविधवा भूमिः समग्रा पतिना त्वया ।
 शशिना विमलेनेव शारदी रजनी यथा । 11 ॥
 एभिश्च सचिवैः सार्द्धं शिरसा याचितो मया ।
 भ्रातुः शिष्यस्य दासस्य प्रसादं कर्तुमर्हसि । 12 ॥
 तदिदं शाश्वतं पित्र्यं सर्वं सचिवमण्डलं ।
 पूजितं पुरुषव्यङ्गं नातिक्रामितुमर्हसि । 13 ॥
 एवमुक्त्वा महावाङ्मनः सवाच्यः केकयीसुतः ।
 रामस्य शिरसा पादौ जग्राह भरतः पुनः । 14 ॥

as thou art next in succession, receive the kingdom belonging to thyself, and by discharging thy duty, fulfil the desires of thy friends. Let the land, freed from widowhood, be cheered by thy becoming its lord and husband, as an autumnal night is cheered by the clear moon. Be gracious to me thy brother, thy disciple and servant, by whom, and by these counsellors, thou art now intreated. O chief of men, thou canst not surely reject all this venerable assembly of counsellors who have continually served thy predecessors." Bhuruta, son of Kikeyee, that valiant one, having said this, again with tears bowed to the feet of Rama. Rama embracing his brother Bhuruta, repeatedly sending forth

तं मत्तमिव मातङ्गं निःश्वसन्तं पुनः पुनः ।

भ्रातरं भरतं रामः परिष्वज्येदमब्रवीत् । 15 ॥

कुलीनः सत्त्वसम्पन्नस्तेजस्वी चरितव्रतः ।

राज्यहेतोः कथं पायमाचरेन्मद्विधो जनः । 16 ॥

न दोषं त्वयि पश्यामि सूक्ष्ममप्यरिसूदनः ।

न चापि जननीं बाल्यात्तु विगर्हितुमर्हसि । 17 ॥

कामकारो महाप्राज्ञ गुह्यज्ञां सर्वदानव ।

उपपन्नेषु दारेषु पुत्रेषु च विधीयते । 18 ॥

वयमस्य यथा लोके संख्याताः सौम्य साधुभिः ।

भार्या पुत्राश्च शिष्याश्च त्वमपि शत्रुमर्हसि । 19 ॥

sighs like an intoxicated elephant, replied, " Will a noble person, upright, energetic, devout, do a base act for the sake of a kingdom? O suppresser of enemies! I have never beheld even the smallest fault in thee, it ill becomes thee to treat thy mother with contempt for a childish action. Thou wise, sinless and excellent one, it becomes thee to consider that we, disciples, wives, and sons are those whose proper business it is to do the will of their superiors : this is established throughout the world by the good as the duty of wives and children. The great king is sovereign, and has the power, O ex-

वने वा चीरवसनं सौम्य कृष्णाजिनाम्बरं ।
 राज्ये वापि महाराजे मां वासयितुमीश्वरः । 20 ॥
 यावत्पितरि धर्मज्ञे गौरवं लोकसत्कृते ।
 तावद्धर्मकृतां श्रेष्ठ जनन्यामपि गौरवं । 21 ॥
 एताभ्यां धर्मशीलाभ्यां वनं गच्छेति राघव ।
 मातापितृभ्यामुक्तेः ऽहं कथमन्यत्समाचरे । 22 ॥
 त्वया राज्यमयोध्यायां प्राप्तं लोकसत्कृतं ।
 वस्तुन्यं दण्डकारण्ये मया बल्ललवाससा । 23 ॥
 एवमुक्त्वा महाराजे विभागं लोकसन्निधौ ।
 व्यादिश्य च महाराजे दिवं दशरथो गतः । 24 ॥

cellent one, of either allotting to us clothed like devotees, a long protracted residence in a forest, or of fixing us in a kingdom. As long as respect is paid to a wise father, honourable in the world, so long, O chief of virtuous men, is it also due to a mother. By these, my virtuous parents, was it said, "Raghava, go to the forest :—" how then could I act otherwise? The kingdom of *Uyodhya*, famed throughout the world, is thy lot,— and it is mine to dwell in the wilderness of *Dunduka*, in a bark clothing. The great king *Dusha-rutha*, having made this partition in the presence of proper persons, and given his

सु च प्रमाणं धर्मात्मा राजा लोकगुरुस्तव ।

पित्रा दत्तं यथाभागमुपभोक्तुं नमर्हसि । 25 ॥

यद्ब्रवीन्मां नरलोकसत्कृतः पिता महात्मा विबुधाधिपः ।

तदेव मन्ये परमात्मने हितं न सर्वलोकेश्वरभागमवयं । 26 ॥

रामस्य वचनं श्रुत्वा भरतः प्रत्युवाच ह ।

किम्मे धर्मविहीनस्य राजधर्मः करिष्यति । 27 ॥

शाश्वतो ऽयं सदा धर्मः स्थितो ऽस्मासु नरर्षभ ।

ज्येष्ठे पुत्रे स्थिते राज्ञां न कनीयान् भवेन्नृपः । 28 ॥

स सप्तर्ष्यां मया सार्द्धमयोध्यां गच्छ राघव ।

अभिषेचय चात्मानं कुलस्यास्य भवाय नः । 29 ॥

orders accordingly, departed to heaven. The will of that virtuous king, whom it becomes thee to venerate, is the rule of all. It is right that thou shouldst enjoy that share which is given thee by thy father. What my great parent, honoured through the world, and equal to the sovereign of the gods, has appointed, I regard as that which is beneficial to me; and without his appointment I value as nothing the empire of the imperishable universe." Bhurata hearing these words of Rama, replied, "What will the discharge of royal duties avail me who am destitute of all virtue? This eternal rule, O chief of men, is always binding, namely, that the younger brother be not king while the elder is alive. O Raghuva! go with me to Udyodhya with all who at-

राजानं मानुषं प्राहुर्देवत्वे सम्मते मम ।
 यस्य धर्मार्थसहितं वृत्तमाहुर्मानुषं । 30 ॥
 केकयस्ये च मयि तु त्वयि चारण्यमाश्रिते ।
 धीमान् स्वर्गं गतो राजा यायजूकः सताकृतः । 31 ॥
 निष्क्रान्तमात्रे भवति सहसीते सलक्ष्मणे ।
 दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात् । 32 ॥
 उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः ।
 अहञ्चायञ्च शत्रुघ्नः पूर्वमेव कृतोदकौ । 33 ॥
 प्रियेण किल दत्तं हि पितृलोकेषु राघव ।
 अक्षयं भवतीत्याहुर्भवांश्चैव पितुः प्रियः । 34 ॥

tend me, and for the sake of our family cause thyself to be installed. The people call a king a man, but in my view he possesses divinity, whose conduct, the offspring of a virtuous disposition, is esteemed by the wise as something more than human. While I was in the country of *Kekuya*, and thou in the forest, the wise king devoted to religious services, and regarded by the good, departed to heaven. When thou with *Seeta* and *Lukshmana* hadst scarcely left the place, the king, overwhelmed with affliction and sorrow, went to heaven. O chief of men, arise, perform the water obsequies of thy father : *Shutrooghna* and myself have already offered water. The *shastras* assert, that the thing given by one who is beloved, remains undecayable in the world of the ancestors :

त्वामेव शोचंस्तव दर्शनेषु त्वय्येव शक्तामनिवर्त्य बुद्धिं ।
 त्वया विहोतस्तव शोकरुद्रस्त्वां संस्मरन्नेव गतः पिता ते । 35 ॥
 इत्यार्षे रामायणे अयोध्याकाण्डे पितुर्मरणश्रवणं नाम
 त्रिसप्ततितमः सर्गः ॥

O Raghuva, thou wast indeed the beloved of thy father : through grief on thy account and the desire of seeing thee, thy father, deprived of thee, and wasted with sorrow, departed to heaven, his mind unceasingly fixed on thee."

End of the Seventy-third Section.

— तां श्रुत्वा कृष्णां वाचं पितुर्मरणसंहितां ।
 राघवो भरतेनोक्तां बभूव गतचेतनः । १ ॥
 तन्तु वज्रमिवोत्सृष्टमाहवे दानवारिणा ।
 वाग्वज्रं भरतेनोक्तममनोशं परन्तपः । २ ॥
 शृगृह्य रामो वाह्व वै पुष्पिताङ्ग इव द्रुमः ।
 वने परशुना कृतस्तथा भुवि पपात ह । ३ ॥
 तथा हि पतितं रामं जगत्यां जगतीपतिं ।
 कूलपातपरिश्रान्तं प्रसुप्तमिव कुञ्जरं । ४ ॥

SECTION LXXIV.

Raghuva, hearing from Bhuruta, the afflicting account of his father's death,
 fell into a swoon. At the intelligence received from Bhuruta, dreadful as a
 thunder-bolt cast by the enemy¹ of the Danuvas, Rama, the afflicter of foes,
 stopping his ears, fell to the ground like a tree in flower felled by the axe in
 the forest. His two brothers with Videhee, weeping, overwhelmed with sor-
 row, sprinkled with water, Rama, the lord of the land, fallen to the earth, like
 an elephant sinking on the edge of a river and labouring under the load of

¹ Indra.

भ्रातरस्ते महेश्वासं सर्वतः शोककर्षिताः ।

रुदन्तः सह वैदेह्या सिषिचुः सलिलेन वै । 5 ॥

स तु संज्ञां पुनर्लब्ध्वा नेत्राभ्यामश्रुमुत्सृजन् ।

उपाक्रामत काकुत्स्थः कृपणं वज्रं भाषितुं । 6 ॥

स रामः स्वर्गतं श्रुत्वा पितरं पृथिवीपतिं ।

उवाच भरतं वाक्यं धर्मात्मा धर्मसंहितं । 7 ॥

किं कुरिष्याम्ययोध्यायां ताते दिष्टां गतिं गते ।

कस्तां राजवराङ्गीनामयोध्यां पालयिष्यति । 8 ॥

किन्न तस्य मया कार्प्यं दुर्जालेन महामना ।

यो मृतो मम शोकेन स मया न च संस्कृतः । 9 ॥

the fallen bank. Kakootstha being somewhat revived, pouring torrents of tears from both his eyes, began to speak in a plaintive manner. The virtuous Rama, after hearing that his father, the sovereign of the earth, had departed to heaven, replied in these pious words to Bhuruta : " What shall I do in *Uyodhya*, now my father has gone to the station fixed by inevitable fate ? Who shall nourish *Uyodhya*, bereft of the best of kings ! What have I done to that magnanimous one who has died through sorrow for me ? His funeral obsequies have not been performed by me ! Oh sinless one ! happy art thou by whom and by Shu-

अहो भरत सिद्धार्थे ! येन राजा त्वयानघ ।
 शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु सत्कृतः । 10 ॥
 निष्प्रधानामनैकाग्रं नरेन्द्रेण विनाकृतां ।
 निवृत्तवनवासोऽपि नायोध्यां गन्तुमुत्सहे ॥ 11 ॥
 समाप्तवनवासं मामयोध्यायां परन्तप ।
 कोऽनुशासिष्यति पुनस्ताते लोकान्तरे गते । 12 ॥
 पुरा प्रेत्य सुवृत्तं मां पिता यान्याह सान्वयन् ।
 वाक्यानि तानि श्रोष्यामि कुतः कर्मासुखान्यहं । 13 ॥
 एवमुक्त्वा तु भरतं भार्यामभ्येत्य राविवः ।
 उवाच शोकसन्तप्तः पूरुषचन्द्रनिभाननां । 14 ॥

trooghna the ceremonies relating to the funeral solemnities have been performed ! I have no courage to leave this forest residence, and go to *Uyodhya* now without a chief, split into factions, deserted by the sovereign of men. O subduer of foes ! now my father has left the world, who in *Uyodhya* will guide me ? When my forest residence is ended, from whom shall I hear the words with which my father, viewing my good conduct, and applying his mouth to my ear, was accustomed to cheer me !" Having spoken these words to *Bhuruta*, *Raghava* deeply affected with grief, turning to his spouse whose face resembled the full orb'd moon, thus addressed her, " O *Seeta* ! thy father-in-law

सीते मृतस्ते श्वशुरः पितृहीनो ऽसि लक्ष्मण ।
 भारते दुःखमाचष्टे स्वर्गतिं पृथिवीपतेः । 15 ॥
 ततो वज्रगुणं तेषां वाच्यं नेत्रेष्वजायत ।
 तथा ब्रुवति काकुत्स्थे कुमारानां यशस्विनां । 16 ॥
 ततस्ते भ्रातरः सर्वे भृशमाश्वास्य दुःखितं ।
 अब्रुवन् जगतीभर्तुः क्रियतामुदकं पितुः । 17 ॥
 सा सीता स्वर्गतं श्रुत्वा श्वशुरं तमहानृपं ।
 नेत्राभ्यामश्रुपूसाभ्यां न शशाकेक्षितुं प्रियं । 18 ॥
 सान्त्वयित्वा तु तां रामे! रुदन्तीं जनकामजां ।
 उवाच लक्ष्मणं तत्र दुःखितो दुःखितं वचः । 19 ॥

is dead ! O *Lukshmuna* ! thou art fatherless ! *Bhuruta* has related the afflicting story of the sovereign of the earth's departing to heaven." While *Kakootstha* was thus speaking, tears poured in great abundance from the eyes of those renowned princes. At length all the brothers, solicitously comforting the afflicted *Rama*, said " Let the funeral libations of the king thy father be performed." *Seeta* having heard that her father-in-law, the great sovereign, was gone to heaven, was unable through tears to behold her beloved spouse. Having consoled the weeping daughter of *Junuka*, *Rama*, afflicted and uttering sentences of lamentation, said to *Lukshmuna*, " Bring the pulp of the *Ingudee*

आनयेकुदिपिण्याकं चीरमाहर चोत्तरं ।
 जलक्रियार्थं तातस्य गमिष्यामि महात्मनः । २० ॥
 सीता पुरस्ताद्भ्रजतु त्वमेनामभितो ब्रज ।
 अहं पश्चाद्गमिष्यामि गतिर्ह्येषा सुदारुणा । २१ ॥
 ततो नित्यानुगस्तेषां विदितात्मा महामतिः ।
 मृदुर्दान्तश्च कान्तश्च रामे च दृढभक्तिमान् ।
 सुमन्त्रस्तेनृपसुतैः सार्द्धमाश्वस्य राघवं ।
 अवतारयदालम्ब्य नदीं मन्दाकिनीं शुभां । २२ ॥

fruit with the juice first expressed, and proper clothing. I will go to perform the funeral libations of my father the great king. Let Seeta precede ; do thou attend her ; I will follow. The procession¹ must be performed with the most anxious care." Soomuntra, constantly attached to the family, thoroughly acquainted with business, magnanimous, meek, self-subdued, of comely appearance, wholly devoted to Rama, now comforted Raghuva with the princes, and supporting him, led him down into the beautiful river Mundakinee. Those renowned ones deeply afflicted, now approaching the pleasant and swift river Mundakinee, that most sacred place, where the skirting forests are al-

1 The order of the procession on these occasions is, that the children precede according to age, then the women, and after that the men according to age, the youngest first, and the eldest last : when they descend into the water this order is reversed, and resumed when they come out of it.

ते सुतीर्थां ततः कृच्छ्रादुपागम्य यशस्विनः ।
 नदीं मन्दाकिनीं रम्यां सदा पुष्पितकाननां ।
 शीघ्रस्रोतसमासाद्य तीर्थं शिवमकर्द्धमं ।
 सिध्दिचुस्तूदकं राज्ञे तत एतद्भवत्विति । २३ ॥
 प्रगृह्य च महीपालो जलपूरितमञ्जलिं ।
 दिशं याम्यामभिमुखो रुदन्वचनमब्रवीत् । २४ ॥
 एतत्ते राजशार्दूल विमलं तोयमक्षयं ।
 पितृलोकगतस्यास्य मद्वत्तमुपतिष्ठतां । २५ ॥
 ततो मन्दाकिनीतीरात्प्रत्युत्तीर्य स राघवः ।
 पितुश्चकार तेजसी निर्व्यापं भ्रातृभिः सह । २६ ॥

ways flowering, descended into that sacred stream free from mud, and sprinkled water on account of the king, saying, "Be this thine."¹ The sovereign then filling his two joined palms with water, and turning his face to the south quarter, sacred to Yuma, said, "O chief of kings, may this pure, imperishable water given thee by me, attend thee departed to the region of the ancestors."² Afterward, the renowned Raghava coming up from the shore of Mundakinee, with his brothers, performed the customary offering. Then having made a cake of the pulp of Ingudee fruits and jujubes, the juice of

1 This formula is preceded by the name of the person to whom the water is offered.

2 This is a formula or *muntra*, used on such occasions.

ऐकुदैर्वदरैर्मिश्रं पिण्याकं दर्बसंस्तरे ।
 न्यस्य रामः सुदुःखार्तो रुदन्वचनमब्रवीत् । 27 ॥
 इदं भुञ्ज्य महाराज ग्रीतो यदशना वयं ।
 यदन्नः पुरुषो हि स्यात्तदन्नास्तस्य देवताः । 28 ॥
 ततस्तेनैव मार्गेण प्रत्युत्तीर्य सरित्तटात् ।
 आरुरोह नरव्याघ्रो रम्यसानुं महीधरं । 29 ॥
 ततः पर्णकुटीद्वारमासाद्य जगतीपतिः ।
 परिजग्राह पाणिभ्यामुभौ भरतलक्ष्मणौ । 30 ॥
 तेषान्तु रुदतां शब्दान् प्रतिशब्देऽभवद्दिरो ।
 भ्रातॄणां सह वेदेक्ष्य सिंहानां नर्दतामिव । 31 ॥

which had been expressed, and spread it on the sacred *koosha*; he weeping, deeply afflicted, said "O great king, eat this food with acceptance which we now present : of that which is a person's customary food his god partakes."¹ Then coming from the shore of the river and returning by the same path, the chief of men ascended to the pleasant defiles of the mountain. The sovereign of the world, having arrived at the door of his hut of leaves, took hold of *Bhuruta* and *Lukshmuna* with both his hands. The army of *Bhuruta* hearing the voice of the brothers and of *Videhee*, while weep-

1 This is the formula or *muntra* used by Rama on this occasion.

महाबलानां रुदतां कुर्वतामुदकं पितुः ।
 विज्ञाय तुमुलं शब्दं त्रस्ता भरतसैनिकाः । ३२ ॥
 अब्रुवंश्चापि रामेण भरतः सक्रतो ब्रुवन् ।
 तेषामेव महाशब्दः शोचतां पितरं मृतं । ३३ ॥
 अथ वाहान् परित्यज्य तं सर्वे ऽभिमुखाः स्वनं ।
 अग्रेक्रमनसे जग्मुर्यथा स्थानं प्रधाविताः । ३४ ॥
 ह्यैरन्ये गजैरन्ये रथैरन्ये खलङ्कृतैः ।
 सुकुमारास्तथैवान्ये पद्भिरेव नरा ययुः । ३५ ॥
 अचिरप्रोषितं रामं चिरविप्रोषितं यथा ।
 द्रष्टुकामजनः सर्वे जगाम सहस्राग्रमं । ३६ ॥

ing aloud at the performance of the funeral libation, re-echoed by the mountains, like the sound of roaring lions, were greatly alarmed, and said, "Bhuruta has met with Rama; this is the sound of them bewailing their departed father." Then leaving the animals and baggage, they all setting their faces towards the sound, with one mind, went in haste towards the place. The youths, some on horses, some on elephants, some in ornamented chariots, and others on foot, hastened thither, every one as desirous of seeing Rama a sojourner there for only a few days, as though he had been long absent from

भ्रातृणां त्वरितास्ते तु द्रष्टुकामाः समागमं ।
 ययुर्वज्रविधैर्यानेः खुरनेमिसमाकुलैः । ३७ ॥
 सा भूमिर्वज्रभिर्याने रथनेमिसमाहता ।
 मुमोच तुमुलं शब्दं द्यौरिवान्नसमागमे । ३८ ॥
 तेन वित्रासिता नागाः करेणुपरिवारिताः ।
 आवासयन्तो गन्धेन जग्मुर्न्यद्वनं ततः । ३९ ॥
 वराहमृगसिंहाश्च महिषाः समरास्तथा ।
 व्याघ्रगोर्क्षागवया वित्रेहः पृषतैः सह । ४० ॥
 रथाक्काक्यदात्यूहा हंसाः कारणवाः प्लवाः ।
 तथा पुंस्कोकिलाः क्रौञ्चा विसंज्ञा भेजिरे दिशः । ४१ ॥

them, in a foreign country. Desirous to witness the meeting of the brothers, they hastened on various kinds of vehicles furnished with hoofs and wheels. The earth beaten by the wheels of the carriages, emitted a thundering sound like that occasioned in the air by the concourse of the clouds : terrified thereby, the elephants, surrounded by their females, ran into another wood perfuming the way with their scent. The hogs, the deer, the lions, the buffaloes, the *srimuras*,¹ the tigers, the *gokurnas*,² and the *guvuyas*,³ with the porcine deer, were terrified with fear. The ruddy ducks,⁴ the *datyoochas*,⁵ the geese, the *karunduvas*,⁶ the *pluvas*,⁷ the cuckows,⁸ and the *krounchas*⁹ affrighted, fled in every direction. The air appeared to be filled with birds and

¹ This beast is not yet ascertained.

² Unascertained.

³ *Bos grunniens*.

⁴ *Anas casarca*.

⁵ The Gallimule.

⁶ A species of duck.

⁷ This bird is

unascertained.

⁸ *Cuculus Indicus*.

⁹ A species of *Ardea*.

तेन शब्देन वित्रस्तैराकाशं पक्षिभिर्वृतं ।
 मनुष्यैरावृता भूमिरुभयं प्रबभौ तदा । 42 ॥
 ततस्तं पुरुषव्याघ्रं यशस्विनमकल्मषं ।
 आसीनं स्थण्डिले रामं ददर्श सहसा जनः । 43 ॥
 विगर्हमाणः कैकेयीं मथ्यरासहितामपि ।
 अभिगत्य जने रामं वाघ्यपूर्णमुखेऽभवत् । 44 ॥
 तान्नरान्वाघ्यपूर्णान् समीक्ष्य सुदुःखितान् ।
 घर्ष्यञ्जत धर्मज्ञः पितृवन्मातृवच्च सः । 45 ॥
 स तत्र काञ्चित्परिषस्रजे रान्नराश्च केचित्तु तमप्यवादयन् ।
 चकार सर्वान्स्रज यस्य बान्धवान्यथार्हमासाद्य तदा नृपात्मजः । 46 ॥

the earth with men terrified by that sound. At length those men at once beheld Rama, chief of men, renowned and sinless, sitting on the sacrificial ground ; on which the whole body of the people, execrating Kikeyee with Munthura, proceeded toward Rama suffused with tears. That pious one, viewing the men thus deeply afflicted, their eyes running down with tears, embraced them like a parent. The prince embraced some, while others announced to him their names : thus Rama treated all his ancient friends with the respect due to each. The voice of those great ones weeping, which filled the earth and the air, and was reverberated by the caves of the mountains, sounded in every quarter like the voice of the mridunga. Vushishtha eager to behold Rama

ततः स तेषां हृदतां महात्मनां भुवञ्च खञ्चानुविनादयन् स्वनः ।
 गुहा गिरीणाञ्च दिशश्च सन्ततं मृदङ्गबोषप्रतिमो विशुश्रवे । 47 ॥
 — वशिष्ठः पुरतः कृत्वा दारान् दशरथस्य च ।
 अभिचक्राम तं देशं रामदर्शनतर्पितः । 48 ॥
 राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीं प्रति ।
 ददृशुस्तत्र तत्तीर्थं रामलक्ष्मणसेवितं । 49 ॥
 कौशल्या वाघ्यपूष्णेन मुखेन परिशुष्यता ।
 सुमित्रामब्रवीद्दीना याश्चान्या राजयोषितः । 50 ॥
 इदं तेषामनाथानां क्लिष्टमक्लिष्टकर्मणां ।
 धने प्राक्केवलं तीर्थं ये ते निर्विषयीकृताः । 51 ॥

putting the widows of Dusha-rutha before, went to that place where the heroes
 were. The queens, going slowly on towards Mundakinee, saw there that holy
 place frequented by Rama and Lukshmunæ. Koushulya, her face suffused
 with tears, now said to Soomitra and the other queens, "This is the difficult road
 through the wood to the sacred place occupied by these forlorn ones, deprived
 of their right and unwearied at their devotions. O Soomitra! from hence thy
 son unwearied, brings water for my son! Thy son is engaged in the meanest

इतः सुमित्रे पुत्रस्ते सदा जलमतन्वितः ।
 स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात् । 52 ॥
 जघन्यमपि ते पुत्रः कृतवान्न तु गर्हितः ।
 भ्रातुर्यदर्थरहितं सर्वैस्ते गर्हितं गुणैः । 53 ॥
 अद्यायमपि ते पुत्रः क्लेशानामतथोचितः ।
 नीचानर्थसमाचारं सज्जं कर्म प्रमुञ्चतु । 54 ॥
 दक्षिणाग्रेषु दर्भेषु सा ददर्श महोत्तले ।
 पितुरिङ्गुदिपिण्याकं न्यस्तमायतलोचना । 55 ॥
 तं भूमौ पितुरात्तेन न्यस्तं धर्मेण वीक्ष्य सा ।
 उवाच देवी कौशल्या सर्वा दशरथस्त्रियः । 56 ॥

offices, yet is he not dishonoured thereby, for the kind office done to assist a brother possessed of all goodness, can never be dishonourable. To-day, however, let thy son, unfit for these laborious duties, abandon the office proper to persons of a lower degree." The queen, of elongated eyes, saw now upon the ground, the funeral cake of Rama's father laid in order, and the *koosha* with its points towards the south. Koushulya seeing the place prepared for the offering by that afflicted and pious one, thus addressed all the widows of the departed king *Dusha-rutha*, " Behold this, offered by *Raghava* according to

इदमिच्छाकुनायस्य राघवस्य महात्मनः ।

राघवेण पितुर्दत्तं पश्यतैतद्यथाविधि । 57 ॥

तस्य देवसमानस्य पार्थिवस्य महात्मनः ।

नैतदौषधिकं मन्ये भुक्तभोगस्य भाजनं । 58 ॥

चतुरर्षीं महीं भुक्त्वा महेन्द्रसदृशो भुवि ।

कथमिङ्गुदिपिण्याकं स भुङ्क्ते वसुधाधिपः । 59 ॥

अतो दुःखतरं लोके न किञ्चित्प्रतिभाति मे ।

यत्र रामः पितुर्दद्यादिङ्गुदीक्षोदमृद्भिवान् । 60 ॥

रामेणेङ्गुदिपिण्याकं पितुर्दत्तं समीक्ष्य मे ।

कथं दुःखेन हृदयं न स्फोटति सहस्रधा । 61 ॥

the ordinance, to his father, the magnanimous Raghuva lord of the race of Ikshwakoo ! I do not consider this as necessary to the support of that magnanimous monarch, who is equal to the gods, and possessed of full enjoyment. How should that sovereign, on the earth equal to Indra, and formerly possessed of the empire of the world, relish an offering of Ingudee pulp ! No wretchedness appears greater to me, than that Rama, the sovereign of the earth, should make an offering of Ingudee pulp to his deceased father ! How is it that my heart does not burst into a thousand pieces while viewing Rama thus

श्रुतिस्तु खल्वियं सत्या लोकिकी प्रतिभाति मे ।

यदन्नः पुरुषो भाति तदन्नास्तस्य देवताः । 62 ॥

एवमार्त्ता सपत्न्यस्तु जग्मुराश्वस्य तान्निदा ।

ददृशुश्चाश्रमे रामं स्वर्गाच्च्युतमिवामरं । 63 ॥

तं भोगैः परिसन्त्यक्तं रामं सम्प्रेक्ष्य मातरः ।

आर्त्ता मुमुचुरश्रूणि सस्वरं शोककर्षिताः ।

तासां रामः समुत्थाय जग्राह चरणाम्बुजान् । 64 ॥

मातृणां मनुजव्याघ्रः सर्वसां सत्यसङ्गरः । 65 ॥

ताः पाणिभिः सुखस्पर्शैर्मृद्वकुलितलैः शुभैः ।

प्रममार्जूरजः पृष्ठाद्रामस्यायतलोचनाः । 66 ॥

offering the *Ingudee* cake to his father ! The saying so common among men now appears to me verified indeed : "The food eaten by any one is the food of his god." The consorts of the deceased monarch having heard these expressions of distress, went forward, and at length beheld Rama in his hermitage, like a god fallen from heaven. All his mothers seeing Rama, forsaken of every enjoyment, and deeply afflicted, wept aloud, overpowered with grief. The heroic Rama, the chief of men, now rising, seized the water-lily feet of his mothers. The full-eyed queens with their fair and soft hands, pleasing to the touch, wiped the dust from his back. The son of *Soomitra*

सौमित्रिरपि ताः सर्वा मातृः सम्प्रेक्ष्य दुःखिताः ।

अभ्यवादयदासक्तं शनैरामादनन्तरं । 67 ॥

यथा रामे तथा तस्मिन् सर्वा वृत्तिरे स्त्रियः ।

वृत्तिं दशरथाज्जाते लक्ष्मणे शुभलक्षणे ।

सीतापि चरणांस्तासामुपसङ्गृह्य दुःखिताः । 68 ॥

श्वश्रूणामश्रुपूर्णाक्षी सम्बभूवाग्रतः स्थिता ।

तां परिस्रज्य दुःखार्त्ता माता दुहितरं यथा । 69 ॥

वनवासकृतां दीनां कौशल्या वाक्यमब्रवीत् ।

विदेहराजस्य सुता सुधा दशरथस्य च ।

रामपत्नी कथं दुःखं सम्प्राप्ता विजने वने । 70 ॥

also beholding his afflicted mothers, after Rama, bowed slowly to their feet with great affection. All the queens manifested the same respect towards the auspiciously-marked *Lukshmunā*, son of *Dusha-rutha*, which they had manifested towards Rama: Seeta also, full of grief, seizing the feet of her mothers-in-law, stood before them, with her eyes full of tears : the afflicted mothers embraced her emaciated by her forest residence, and *Soomitra* addressing her as a mother her daughter, exclaimed, " What grief has the daughter of the king of *Videha*, the daughter-in-law of *Dusha-rutha*, and the wife of Rama experienced by residing in an uninhabited forest ! Seeing thy water-lily face, scorched with the heat appear like a withered cerulcean nymphœa, or like gold

पद्ममातपसन्तप्तं परिक्षिप्तमिवोत्पलं ।

काञ्चनं रजसा ध्वस्तं क्षिप्तं चन्द्रमिवाम्बुदेः । 71 ॥

मुखं ते प्रेक्ष्य मां शोको दहत्याग्निरिवोत्पलं ।

भृशं मनसि वैदेही व्यसनारणिसम्भवः । 72 ॥

ब्रुवन्त्यामेवमार्त्तायां जनन्यां भरताग्रजः ।

पादावासाद्य जग्राह वशिष्ठस्य स राघवः । 73 ॥

पुरोहितस्याग्निसमस्य तस्य वै बृहस्पतेरिन्द्र इवामराधिपः ।

अगृह्य पादौ सुसमृद्धतेजसः सहैव तेनोपविवेश राघवः । 74 ॥

ततो जघ्न्यैः सहितः समुन्निभिः पुरः प्रधानैश्च तथैव सैनिकैः ।

जनेन धर्मशतमेन धर्मवानुपोषविष्टो भरतस्तदाग्रजं । 75 ॥

defiled with dust, or the moon obscured by a cloud, the fire of grief excited by Videha¹ even consumes me." While the women were talking thus, *Raghava*, the elder brother, embraced the feet of *Vushishtha*. *Raghava* having embraced the feet of the priest full of energy, equalling even the fire, as *Indra*, chief of the immortals, embraces the feet of *Vrihaspatee*, sat down near him. The pious *Bhuruta* with his younger brothers, the counsellors, the chief of the people of the city, the soldiers, and those acquainted with the duties of life, being seated near his elder brother, much curiosity arose among the princi-

¹ This is also the name given by the Hindoos to two bits of wood, by the friction of which fire is produced.

उपोषविद्यन्तु तदातिवीर्यवांस्तपस्त्रिवेप्रेन समीक्ष्य राघवं ।
 श्रिया ज्वलन्तं भरतः कृताञ्जलिर्यथा महेन्द्रः प्रयतः प्रजापतिं । 76 ।
 किमेष्ट वाक्यं भरतो ऽद्य राघवं प्रणम्य सत्कृत्य च साधु वक्ष्यति ।
 इतीव तस्यार्यजनस्य तत्त्वतो बभूव कौतूहलमुत्तमन्तदा । 77 ॥
 स राघवः सत्यवृत्तिश्च लक्ष्मणो महानुभावो भरतश्च धार्मिकः ।
 वृताः सुहृद्भिस्तु विरेजुरध्वरे यथा सदस्यैः सहितास्त्रयो ऽग्नयः 78 ।
 इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरतसमागमो नाम
 चतुःसप्ततितमः सर्गः ॥

pal citizens to know what Bhuruta, who stood with hands joined, as the
 purified Indra stands before Prujapati, would say to Raghuva, after he had
 seen that heroic one seated near him, in the habit of a devotee, and usual
 forms of respect had passed between them. The self-subdued Raghuva, the
 experienced Lukshmana, and the pious Bhuruta, surrounded by their friends,
 resembled the three sacrificial fires surrounded by the by-standers at a sacred
 ceremony.

End of the Seventy-fourth Section.

ततः पुरुषसिंहानां वृत्तान्तैः सुहृद्गणैः ।
 शोचतामेव रजनी दुःखेन व्यत्यवर्त्तत । १ ॥
 रजन्यां सुप्रभातायां भ्रातरस्ते सुहृद्गृताः ।
 मन्दाकिन्यां ऊतं जपं कृत्वा राममुपागमन् ।
 तूष्णीन्ते समुपासीना न कश्चित्किञ्चिद्ब्रवीत् । २ ॥
 भरतस्तु सुहृन्मध्ये रामम्वचनम् ब्रवीत् ।
 सान्निवता मामिका माता दत्तं राज्यमिदं मम ।
 तद्ददामि तवैवाहं भुङ्क्ते राज्यमकारणम् । ३ ॥

SECTION LXXV.

The night of those, the chief of men surrounded by their friends, thus passed away. When the morning dawned, these brothers, with their friends, having performed their oblations and religious repetitions at Mundakinee, approached Rama, while all who sat with them kept profound silence, no one uttering a word. At length Bhuruta speaking, thus addressed Rama in the midst of their common friends, "My mother having given this kingdom to me, is satisfied. This kingdom, which is like a bridge broken in the rainy season, by the force of a violent stream, I now give to thee ; enjoy it without

महतेवाद्भवेगेन भिन्नः सेतुर्जलागमे ।
 दुरावारं त्वदन्येन राज्यखण्डमिदं महत् । 4 ॥
 गतिं खर इवाश्वस्य तार्क्ष्येव पतन्निणः ।
 अनुगन्तुं न शक्तिर्मै गतिं तव महोपते ।
 सुजीवं नित्यशस्तस्य यः परैरुपजीवते । 5 ॥
 राम तेन तु दुर्जीवं यः परानुपजीवति ।
 यथा तुरोषितो वृक्षः पुरुषेण विवर्द्धितः ।
 ह्रस्वेन दुरारोहेऽक्ष्ण्यो महाद्रुमः । 6 ॥
 स यदा पुष्पितो भूत्वा फलानि न विदर्शयेत् ।
 स तां नानुभवेत्प्रोतिं यस्य हेतोः प्रभावितः । 7 ॥

a painful circumstance ; its ruin can be prevented by none beside thee. As
 an ass cannot equal the pace of a horse, nor an ordinary bird that of a Tark-
 sha,¹ so, O sovereign of men, am I unable to follow thee. He lives always
 at ease on whom others depend ; but, O Rama, miserable is that man who
 lives dependant on others. A tree planted by any one, and so grown as to be
 difficult of ascent to a dwarf, though it shoot out large branches, become a large
 tree, and be covered with flowers, still if it shew no fruit, it yields no pleasure

एषोपमा महाबाहो तदर्थं वेत्तुमर्हसि ।
 यत्र त्वमस्मान् वृषभो भर्ता भृत्यान्नशधि हि । 8 ॥
 श्रेणयस्त्वां महाराज पश्यन्वृणाश्च सर्वशः ।
 प्रतपन्तमिवादित्यं राज्यस्थितमरिन्दमं ।
 तथानुयाने काकुत्स्थ मत्ता नन्दन्तु कुञ्जराः ।
 अन्तःपुरगता नार्यो नन्दन्तु सुसमाहिताः । 9 ॥
 तस्य साध्वनुमन्यन्तां नागरा विविधा जनाः ।
 भरतस्य वचः श्रुत्वा रामः प्रत्यानुयाचत । 10 ॥
 तमेवं दुःखितं प्रेक्ष्य विलपन्तं यशस्विनं ।
 रामः कृतात्मा भरतं समाश्वासयदात्मवान् ।

to him by whom it was planted. O valiant one, it becomes thee to know that this simile is intended to shew, that thou, the chief and the supporter of men, failest to guide us thy servants. O great king, let the different orders of people who stand before thee, behold thee completely seated in the kingdom, subduing thy foes, and shining resplendant as the sun. Let the inebriated elephants joyfully parade behind thy royal chariot, and the ladies of *Uyodhya*, entering their apartments, collectedly rejoice." The citizens of various descriptions, hearing the words of *Bhuruta*, universally approved them, and repeated to *Rama* his request. *Rama* the great, beholding the renowned *Bhuruta*, afflicted, and lamenting, consoled him thus with much affection : " I cannot do that which

नात्मनः कामकारो हि पुरुषो ऽयमनीश्वरः । 11 ॥

इतश्चेतरतश्चेनं कृतान्तः परिकर्षति ।

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।

संयोगा विप्रयोगान्ता मरणान्तञ्च जीवितं । 12 ॥

यथा फलानां पक्वानां नान्यत्र पतनाद्भयं ।

एवं नरस्य जातस्य नान्यत्र मरणाद्भयं । 13 ॥

यथागारं दृढस्थूलं जीर्णं भूत्वावसीदति ।

तथावसीदन्ति नरा जरामृत्युवशाकृताः ।

अत्येति रजनी या तु सा न प्रतिनिवर्त्तते । 14 ॥

is my wish : this person¹ is not a deity : Yuma draws (the active principle) from this (body) as well as from others. All compounded substances hasten to decay ; all that are elevated must fall ; all things compacted will be dissolved ; and all who live, must finally die : as there is no other fear respecting ripe fruits beside their falling, so death is the grand thing feared by all who are born. As a large and firm edifice, when become old, falls into ruin, so the aged, subjected by death, sink into dissolution. The night once past never returns : the waters of Yumoona run to the sea : days and nights are passing away : the

¹ Pointing to himself.

यात्येव यमुना पूरसा समुद्रमुदकासाव ।

अहेरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।

आयुषि क्षयमित्याशु ग्रीष्मे जलमिवांशवः । 15 ॥

आत्मानमनुशोच त्वं किमन्यमनुशोचसि ।

आयुस्तु हीयते यस्य स्थितस्याथ गतस्य च । 16 ॥

सहैव मृत्युर्ब्रजति सह मृत्युर्निषीदति ।

गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्त्तते ।

गात्रेषु बलहः प्राप्ताः श्वेताश्चैव शिरोरुहाः । 17 ॥

जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ।

नन्दन्त्युदित आदित्ये नन्दन्त्यस्तमिते ऽपि च ।

आत्मनो नावबुध्यन्ते मनुष्या जीवितक्षयं । 18 ॥

time of life appointed for all living is constantly wasting, as the rays of the sun in the summer dry up the moisture of the earth. Grieve for thyself,—why shouldest thou grieve for others? What has that man to do with what continues, or with what passes away, whose life is every moment departing? Death always accompanies (us); death stays with us; after having travelled to the greatest distance, death ends our course; wrinkles are already in the body; grey hairs cover the head; decrepitude seizes on man. Why should man be anxious (for future enjoyments). Men rejoice when the sun is risen, they rejoice also when it goes down, while they are unconscious of the decay of

हृष्यन्त्यात्ममुखं दृष्ट्वा नवं नवमित्रागतं।

ऋतूनां परिवर्त्तेन प्राणिनां प्राणसंक्षयः । 19 ॥

यथा काष्ठञ्च काष्ठञ्च समेयातां महास्रवे ।

समेत्य तु व्यपेयातां कालमासाद्य कञ्चन । 20 ॥

एवं भार्याञ्च पुत्राञ्च शतयज्ञं वसूनि च ।

समेत्य व्यवधावन्ति ध्रुवो ह्येषां विना भवः । 21 ॥

नात्र कश्चिद्यथाभावं प्राणी समतिवर्त्तते ।

तेन तस्मिन् सामर्थ्यं प्रेतस्य अनुशोचतः । 22 ॥

यथा हि सार्धं गच्छन्तं ब्रूयात्कश्चित्पथि स्थितः ।

अहमप्यागमिष्यामि पृच्छतो भवतामिति । 23 ॥

their own lives. They rejoice on seeing the face of a new season, as at the arrival of one greatly desired, yet the revolution of seasons is the decay of human life. As pieces of drift wood meeting in the ocean, continue together a little space ; thus wives, children, relatives and wealth, remaining with us for a short space, separate ; and their separation is certain ; no one living can escape the common lot : he who mourns his departed relatives, has no power to cause them to return. One standing on the road would readily say to a number of persons passing together, " I will follow you ;" why then should a person grieve when travelling the inevitable road, which has been assuredly trodden

एवम्पूर्वैर्गतो मार्गः पितृपैतामहैर्ध्रुवः ।

तमापन्नः कथं शोचेद्यस्य नास्ति व्यतिक्रमः । 24 ॥

वयसः पतमानस्य स्रोतसो वाऽनिवर्त्तिनः ।

आत्मा सुखेनियोक्तव्यः सुखभाजः प्रजाः स्मृताः ।

धर्मात्मासु शुभैः कृत्स्नैर्ऋतुभिश्चापदक्षिणैः । 25 ॥

स्वर्गं दशरथः प्राप्तः पिता नः पृथिवीपतिः ।

भृत्यानां भरणान् सम्यक् प्रजानां परिपालनात् ।

अथ दानाच्च धर्मेण पिता नस्त्रिदिवं गतः । 26 ॥

इच्छा वज्रविधैर्यज्ञैर्भोगांश्चावाप्य पुष्कलान् ।

उत्तमञ्चायुरासाद्य स्वर्गतो जगतीपतिः ।

by all his predecessors. Viewing the end of life which resembles a cataract rushing down with irresistible impetuosity, every mind ought to pursue that which is connected with his own happiness, even virtue.¹ Men are said to exist for the enjoyment of happiness; our father, the virtuous *Dusha-maha*, lord of the world, has departed to heaven, through his multitudes of excellent sacrifices, and accompanied by his appropriate gifts to the priests. Our father is gone to heaven, through cherishing his servants, and subjects, his generosity and observance of moral duties. The sovereign of the world, having performed a great variety of sacrificial acts, and arrived at a good old age

¹ In this and the next clause, the interpreters render *sopakha* by *dhurma*, virtue.

स न शोच्यः पिता तात स्वर्गतः सत्कृतः सुतां । 27 ॥

स जीर्णं मानुषं देहं परित्यज्य पिता हि नः ।

दैवीं वृद्धिमनुप्राप्ते ब्रह्मलोकविहारिणीं ।

तनु नैवम्विधः कश्चित्प्राज्ञः शोचितुमर्हति । 28 ॥

त्वद्विधो मद्विधश्चापि श्रुतवान् बुद्धिमत्तरः ।

एते वज्रविधाः शोका विलापकृदिते तदा ।

वर्जनोया हि धीरेण सर्व्वावस्थासु धीमता । 29 ॥

स सुस्थो भव मा शोको यात्वा चावस तां पुरीं ।

तथा पित्रा नियुक्तो ऽसि वशिना वदताम्बर ।

यत्राहमपि तेनैव नियुक्तः पुण्यकर्मणा । 30 ॥

amidst great enjoyments, is gone to heaven. O beloved one, our father is not an object of grief : he, departed to heaven, is happy among the good ; having abandoned that worn-out human body, our father has obtained a celestial capacity, that of enjoying the world of *Bruhma* : no wise man, deep in the vedas and instructed like thee and me, would think it right to grieve for such a father. These varied lamentations, this grief and weeping, are to be abandoned by a wise man in every condition of life. Be easy ; let not grief invade thee, O chief among the eloquent. Returning, dwell in the city according to the appointment of my subjected father. I will likewise perform the command of

तत्रैवाहं करिष्यामि पितुरार्यस्य शासनं ।
 न मया शासनं तस्य त्यक्तुं न्याय्यमरिन्दम ।
 तत्त्वयापि सदा मान्यः स वै बन्धुः स नः पिता । 31 ॥
 तद्वचः पितुरेवाहं सम्मतं धर्मचारिणः ।
 कर्मणा पालयिष्यामि वनवासेन राक्षसव ।
 धार्मिकेनानृशंसेन नरेण गुरुवर्तिना । 32 ॥
 भवितव्यं नरव्याघ्र परलोकं जिगीषता ।
 आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ ।
 निशाम्यतु शुभं वृत्तं पितुर्दशरथस्य नः । 33 ॥
 इत्येवमुक्त्वा वचनं महात्मा पितुर्निदेशप्रतिपालनार्थं ।
 यवीयसं भ्रातरमर्थवच्च प्रभुर्माहात्मा विरराम रामः । 34 ॥

my excellent father in the place appointed by that devout one. O subduer
 of enemies ! his command cannot with propriety be disregarded by me ; it is
 also to be ever revered by thee : he is our friend and father. O son of Ru-
 ghoo, I have already consented to his will : I will keep the word of my vene-
 rable father by residing in the forest. By one pious, and tender, obedient to
 his superiors, and desirous of self-conquest, O chief of men, is a future state
 of felicity to be (obtained). O chief of men, remain in possession of thy-
 self, reflecting that our father Dusha-rutha is now happy." The magnani-
 mous Rama, thus having spoken to his younger brother to induce him to
 fulfil his father's commands, that great one ceased. Rama having spoken and

एवमुक्त्वा तु विरते रामे वचनमर्थवत् ।
 ततो मन्दाकिनीतीरे रामं प्रकृतिवत्सलं ।
 उवाच भरतश्चित्रं धार्मिको धार्मिकम्वचः । ३५ ॥
 को हि स्यादीदृशो लोके यादृशस्त्वमरिन्दम ।
 न त्वां प्रव्यथयेद्दुःखं प्रीतिर्वा न ग्रहर्षयेत् ।
 सम्मतश्चापि वृद्धानां तांश्च पृच्छसि संशयान् । ३६ ॥
 अज्ञत्वं त्वय्यहं राम कथमरोपयामि वै ।
 यथा मृतस्तथा जीवन्त्यसति तथा सति ।
 यस्यैष बुद्धिलाभः स्यात्परितप्येत केन सः । ३७ ॥

the pious Bhuruta on the banks of the Mundakinee spoke thus to Rama, de-
 voted to uprightness : “ O subduer of enemies, who is there in all the world
 like thee ? Trouble does not afflict thee, nor does any thing agreeable give thee
 pleasure ; beloved by the aged, thou constantly seekest their advice. O Rama,
 I am ignorant of thee ; my breath or my life, my presence or absence, are the
 same to thee. With what shall he be affected, who possesses such an under-
 standing ? O king ! can he who knows as thou dost, the good and the evil of

परावरज्ञो यश्च स्याद्यथा त्वं मनुजाधिप ।
स एव व्यसनं प्राप्य न विषीदितुमर्हति । 38 ॥

अमरोपमसत्त्वस्त्वं महात्मा सत्यसङ्गरः ।
सर्वज्ञः सर्वदर्शी च बुद्धिमांश्चापि राघव । 39 ॥

न त्वामेवं गुणैर्युक्तं प्रभवाभवकोविदं ।
अविषद्यतमं दुःखमासादयितुमर्हति ।
प्रोषिते मयि यत्पापं मात्रा मत्कारणात्कृतं । 40 ॥

क्षुद्रया तदनिष्टं मे प्रसीदतु भवान्मम ।
धर्मबन्धेन बद्धो ऽस्मि तेनेमां नेह मातरं । ॥
हन्मि तोत्रेण दण्डेन दण्डार्हां पापकारिणीं । 41 ॥

thy own situation, sink under affliction! Thou possessest a mind like the gods : thou, O Raghuva, art good, and magnanimous, one whose wars are all right : thou knowest all, seest all ; thy mind overflows with understanding. Affliction insupportable can never overtake thee, possessed of all good qualities, acquainted so intimately with the production and destruction of nature. Be gracious to me, relative to that heinous crime committed by my poor mother, for my sake, when I was absent from home. I am bound by the ties of duty ; hence I forbear to inflict condign punishment on my wicked and guilty mother. Acquainted with the duties of life how can I, descended from the righte-

कथं दशरथाज्जातः शुभाभिजनकर्मणः ।
 जानत्यर्थमधर्मञ्च कुर्यां कर्म जुगुप्सितं । 42 ॥
 गुरुः क्रियावान् वृद्धश्च राजा प्रेतः पितृति च ।
 तातं न परिगर्हे ऽहं दैवतञ्चेति संसदि ।
 को हि धर्मार्थयोर्हीनमीदृशं कर्म किल्बिषं । 43 ॥
 स्त्रियां प्रियचिकीर्षुः सन् कुर्याद्धर्मं धर्मवित् ।
 अन्तकाले हि भूतानि मुह्यन्तीति परा श्रुतिः ।
 राज्ञै वं कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता । 44 ॥
 साध्वर्थमभिसन्धाय क्रोधान्मोहाच्च साहसात् ।
 तातस्य यदतिक्रान्तं प्रत्याहरतु तद्भवान् ।
 पितुर्हि समतिक्रान्तं पुत्रो यः साधु मन्यते । 45 ॥

ous *Dasha-rutha*, do an act which requires concealment ? Of my deceased instructor, pious and aged,—of my father, who was a god in the assembly, I cannot speak evil ! (Yet) O thou virtuous one, what person acquainted with equity could be so destitute of moral principle, as to commit so execrable a deed through the desire of pleasing a beloved wife ? It is an ancient saying, that, on the approach of death, all the powers of the soul cease to perform their office : this sentence of the *Veda* was fully verified by my father when acting thus. Piously obliterate the transgression of our father, occasioned by anger,¹ fear,² and unreflecting haste. The son who imputes his father's transgression to upright motives, is by all esteemed a son ; but he who acts otherwise, is es-

¹ Kikeyee's anger.

² Fear of doing wrong.

तदपत्यमतं लोके विपरीतमतेऽन्यथा ।
 तदपत्यं भवानस्तु मा भवान् दुष्कृतं पितुः ।
 अतियत्नात्कृतं कर्म लोके वीर विगर्हितं । 46 ॥
 कैकेयीं माञ्च तातञ्च सुहृदो बान्धवांश्च नः ।
 पौरजानपदान्सर्वान् ज्ञातुं सर्वमिदं भवान् ॥
 क्व चरण्यं क्व च क्षात्रं क्व जटाः क्व च पालनं । 47 ॥
 ईदृशं व्याकृतं कर्म न भवान् कर्तुमर्हति ।
 एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनं ।
 येन शक्यं महाप्राज्ञ गजानां परिपालनं । 48 ॥

teemed an enemy. Be thou that son : discover not the misconduct of thy father :
 that deed most unjust, O hero, condemned throughout the world. It is thine
 to save my mother Kikeyee, our common father, our associates and friends, and
 all the people of the city and country. What (mighty thing) is the wilder-
 ness ? the duty of a kshuttriya ? the matted hair of a devotee ? and what the
 keeping (of such a command) ? Such commands it ill becomes thee to perform.
 The first and sacred duty of a kshuttriya is, O great one, that installation by

कश्च प्रत्यक्षमुत्सृज्य संशयस्यमलक्षणं ।
 आयतिस्थं चरेद्धर्मं क्षत्रवत्पुनश्चितं ।
 अथ क्लेशजमेव त्वं धर्मञ्जरितुमिच्छसि । 49 ॥
 धर्मेण चतुरो वर्सान् पालयन् क्लेशमाप्नुहि ।
 चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमं ।
 आर्द्धधर्मश्च धर्मशास्त्रं कथं त्यक्तुमिच्छसि । 50 ॥
 श्रुतेन बालः स्थानेन जन्मना भवतो ह्यहं ।
 स कथं पालयिष्यामि भूमिं भवति तिष्ठति । 51 ॥
 हीनबुद्धिगुणो बालो हीनस्थानेन चाप्यहं ।
 भवता च विना भूते न वर्तयितुमुत्सहे । 52 ॥

which he may be able to nourish his subjects. What *kshattriya* abandoning
 a present good, would pursue a visionary good, future, doubtful, undefined,
 unascertained ! If thou however desire that fruit of virtue which arises from
 severe mortification, seek it in ruling with justice the four ranks of men. O
 thou acquainted with the rules of duty ! the wise, acquainted with all virtue,
 term the state of the householder the most worthy of the four. Why then dost
 thou desire to abandon it ? In knowledge, situation, and birth, I am thine
 inferior, how can I govern the kingdom, whilst thou art living ? I, a child,
 void of understanding and due qualifications, and inferior in situation, have
 not the fortitude to continue in the abodes of men without thee. Thou who

इदं निखिलमयग्रं राज्यं पित्र्यमकण्टकं ॥
 अनुशाधि स्वधर्मेण धर्मज्ञ सह बान्धवैः ।
 इहेव त्वाभिषिञ्चन्तु सर्वाः प्रकृतयः सह । 53 ॥
 ऋत्विजः सवशिष्ठाश्च मन्त्रविन्मन्त्रकोविदाः ।
 अभिषिक्तस्त्वमस्माभिर्योध्यापालने व्रज ।
 विजित्य तरसा लोकान् मरुद्भिरिव वासवः । 54 ॥
 ऋणानि त्रीण्यपाकुर्वन् दुर्हिदः साधु निर्द्दहन् ।
 सुहृदस्तर्पयन् कामैस्त्वमेवात्रानुशाधि मां । 55 ॥

knowest what is right, by thy virtue govern, in conjunction with thy friends,
 this entire and peaceful kingdom, thy paternal inheritance, free from every
 cause of alarm. Let all thy subjects, with the priests, and Vushistha able in
 counsel, those who are eminent for wisdom anoint thee to the office on the
 spot. Anointed by us to the kingdom, go, nourish *Uyodhya*, quickly con-
 quering thine enemies like *Vasuva* attended by the *Muroots*. Discharging the
 three sacred obligations,¹ be the terror of men of evil dispositions, and grati-
 fy the good with every object of desire. Regard me as thy subject. Let the
 good be this day cheered by thy installation, and let the wicked flee terrified.

¹ Man is said in the *Veda* to be born with three debts, one to the ancestors, which is paid
 by obtaining children to perform the funeral rites; one to the gods, paid by sacrifices; and
 one to men, paid by hospitality to strangers, and offerings to all creatures. (See *Buli Vushya*).

अद्यर्घ्यं मुदितः सन्तु सुहृदस्तेऽभिषेचने ।

अथ भीताः पलायन्तु दुष्प्रदास्ते दिशो दश ।

आक्रोशं मम मातुश्च प्रमृज्य पुरुषर्षभ । 56 ॥

अथ तत्रभवन्तश्च पितरं रक्ष किल्बिषात् ।

शिरसा त्वाभियाचेऽहं कुरुष्व ऽकरुणां मयि ।

बाध्यवेषु च सर्वेषु भूतेष्विव महेश्वरः । 57 ॥

अथ वा पृच्छतः कृत्वा वनमेव भवानितः ।

गमिष्यति गमिष्यामि भवता सार्द्धमप्यहं । 58 ॥

तथापि रामो भरतेन ताम्यता प्रसाद्यमानः शिरसा महीपतिः ।

नचैव चक्रे गमनाय सत्त्ववान्मतिं पितुस्तद्वचने प्रतिष्ठितः । 59 ॥

O chief of men, to-day wipe off the guilt of my mother's anger, and deliver thy father from sin. I intreat thee with my head bowed : shew that pity to me among my friends, which the great Supreme dispenses to his creatures. But if thou, turning thy back on me, wilt go hence to the forest, I will go with thee." Rama, lord of the earth, thus intreated by the distressed Bhuruta with his head bowed, still refused to set his mind upon returning home, having steadily determined to fulfil his father's word. Beholding Raghava's surprising steadfastness, Bhuruta felt sad, yet pleased ; sad because he refused to go to Uyodhya, yet pleased at seeing him so faithful to his promise. The priests, the merchants,

तदद्भुतं स्तैर्यमवेक्ष्य राघवे समं जनो हर्षमवाप दुःखितः ।
 न यात्ययोध्यामिति दुःखितोऽभवत्स्थिरप्रतिश्रुत्वमवेक्ष्य हर्षितः ॥ 60 ॥
 तमृत्विजे नैगमयूथबल्लभास्तथा विसंशान्नुवलाञ्च मातरः ।
 तथा ब्रुवाणं भरतं प्रतुष्टुवुः प्रणम्य रामञ्च ययाचिरे सह ।
 इत्यर्घे रामायणे अयोध्याकाण्डे पञ्चसप्ततितमः सर्गः ।

the husbandmen, and the matrons, weeping, transported with astonishment,
 praised Bhurutz who was speaking, and bowing with him, unitedly intreated
 Rama.

End of the Seventy-fifth Section.

पुनरेवं ब्रुवाणन्तं भरतं लक्ष्मणाग्रजः ।
 प्रत्युवाच ततः श्रीमान् शातिमध्ये सुसङ्गतः । १ ॥
 उपपन्नमिदम्वाक्यं यस्त्वमेवमभाषथाः ।
 जातः पुत्रो दशरथात्कैकेयां राजसत्तमात् । २ ॥
 पुरा भ्रातः पिता नः समातरन्ते समुद्रहन् ।
 मातामहे समाश्रौषीद्राज्यशूल्कमनुत्तमं । ३ ॥
 देवासुरे च संग्रामे जनन्त्ये तव पार्थिव ।
 सम्प्रहृष्टो ददौ राजा वरमाराधितः प्रभुः । ४ ॥

SECTION LXXVI.

The elder brother of *Lukshmana*, glorious and purified, replied to *Bhura* thus speaking in the midst of his relatives : “ O son of *Kikeyee*, and of *Dusha-rutha*, chief of kings! the words which thou hast spoken are proper. O brother ! our common father, formerly marrying thy mother, promised to her father as her dowry, the peerless kingdom ; and, at the war, O king, between the gods and the *usooras*, the sovereign of the earth, greatly pleased, gave to thy mother when requested, the promise of a future boon. In consequence of which thy charming and renowned mother, afterward reminding the

ततः सा सम्प्रतिश्राय तव माता यशस्विनी ।

अथागत नरश्रेष्ठं द्वौ वरौ वरवर्त्तिनी । 5 ॥

तत्र राज्यं त्वया ब्रूममं प्रब्राजनन्त्या ।

तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरं । 6 ॥

तेन पित्राहमप्यत्र नियुक्तः पुरुषर्षभ ।

चतुर्दश वने वासं वर्षाणि वरदानिकं । 7 ॥

सोऽहं वनमिदं प्राप्नो निर्जनं लक्ष्मणान्वितः ।

सीतया चाप्रतिद्वन्द्वः सत्यवादे स्थितः पितुः । 8 ॥

भवानपि तथेत्येव पितरं सत्यवादिनं ।

कर्तुमर्हति राज्येन्द्रं क्षिप्रमेवाभिषेचनात् । 9 ॥

excellent king of his promise, asked two favours, the kingdom for thee, and exile for me. Upon this, O chief of men, the king thus bound to her, granted the favors she desired. I then, by that parent, am appointed to a residence here in the forest for fourteen years, as the effect of the promised boon. Determined to verify my father's word, I, accompanied by Lukshmana and united with Seeta, have found this uninhabited wilderness. It becomes thee also by being installed, speedily to verify in the same manner the word of the sovereign our common

ऋणान्मोचय राजानं मत्कृते भरत प्रभुं ।
 पितरं त्राहि धर्मज्ञ मातरञ्चापि नन्दय । 10 ॥
 श्रूयते धीमता तात श्रुतिर्गीता यशस्विना ।
 गयेन यजमानेन गयेष्वेव पितृन् प्रति । 11 ॥
 पुत्राग्निं नरकाद्यस्मात्पितरं त्रायते सुतः ।
 तस्मात्पुत्र इति प्रोक्तः पितृन् यः पाति सर्वतः । 12 ॥
 एषु व्यावहवः पुत्रा गुणवन्तो बह्वश्रुताः ।
 तेषाम्पि समवेतानामपि कश्चिदयं व्रजेत् । 13 ॥
 एवं राजर्षयः सर्वे प्रतीता रघुनन्दन ।
 तस्मात्त्राहि नरश्रेष्ठ पितरं नरकात्प्रभो । 14 ॥

father. O *Bhuruta*! for my sake release thy lord and sovereign from his obligation: thou virtuous one! save thy father, and rejoice thy mother. The sentence of the *veda* is well known which was uttered by the wise and renowned *Guya*, when sacrificing at *Guya* to his deceased ancestors: "A son rescues his father even from the hell *Poot*;¹ on which account he alone is termed a son² who completely delivers his father." To have many sons learned and highly accomplished, is then an object of desire, some one at least of them may proceed to *Cuya*. In this way, O son of *Rughoo*, have all the royal sages obtained bliss.

1 This hell is said to be full of pus, (*Pooya*).

2 *Poottra*, the word here used for

a son, is formed from *Poot*, the name of this hell, and *tra*, deliverance, salvation.

अयोध्यां गच्छ भरत प्रकृतीरनुरञ्जय ।

शत्रुघ्नसहितो वीर सह सर्वैर्द्विजातिभिः । 15 ॥

प्रवेक्ष्ये दण्डकारण्यमहमप्यविलम्बयन् ।

आभ्यान्तु सहितो वीर सीतया लक्ष्मणेन च । 16 ॥

त्वं राजा भरत भव स्वयं नराणां वन्यानामहमपि राजरान्द्रगाणां ।

गच्छ त्वं पुरवरमद्य सम्प्रहृष्टस्त्वहमपि दण्डकान् प्रवेक्ष्ये । 17 ॥

छायान्ते दिनकरभाः प्रवाधमानं वर्षत्रं भरत करोतु मूर्द्धि शीतां ।

एतेषामहमपि काननद्रुमाणां छायान्तामतिशयनीं शनैः श्रयिष्ये । 18 ॥

शत्रुघ्नस्त्वतुलमतिस्तु ते सहायः सौमित्रिर्मम विदितं प्रधानमित्रं ।

चत्वारस्तनयवरा वयं नरेद्रं सत्यस्थं भरत चराम मा विषीद । 19 ॥

O chief of men ! O my lord ! save thy father from hell. O heroic Bhuruta ! go to *Uyodhya* ; console the people, together with *Shutrooghna* and the twice-born. I, O hero, with *Seeta* and *Lakshmana*, will enter the forest *Dunduka* without delay. Be thou, O *Bhuruta*, the king of men ; I will be the sovereign of the wild beasts. Go thou, joyful, this day to the chief of cities, and I will enter the thickets of *Dunduka*. Let the umbrella breaking the rays of the sun, form a cool shade for thy head ; and I will slowly take refuge in the thick shade of the trees of the wood. *Shutrooghna* of unparalleled understanding will be thy attendant, and the son of *Soomitra*, renowned for fidelity and friendship, shall be mine. O *Bhuruta*, be not discouraged, we four sons

अथ राममनिच्छन्तं गमनाय पुरं प्रति ।

राज्ञो नैयायिकस्तेषां सम्मतः सर्वशास्त्रवित् ।

— आश्वासयंश्च भरतं जावालिर्ब्राह्मणेत्तमः ।

उवाच रामं धर्मज्ञो धर्मापेतमिदम्वचः । 20 ॥

साधूराश्रव मा ते ऽस्तु बुद्धिरेवं निरर्थिका ।

नरस्य प्राकृतस्येव गर्ह्या बुद्धिस्तपस्विनः ।

यावद्वाक्यं पितुर्युक्तं कर्तुं नरवर त्वया ।

कृतं सर्वं समाप्य यथा त्वय्युपपद्यते । 21 ॥

निर्व्वेदाद्वोषितो भूयः श्लैषमागन्तुमर्हसि ।

तपोधर्माभिरामेण राज्ये च निरपेक्षया ।

will place the great king in the midst of truth." Javali, the king's logician,¹ approved, acquainted with all the shastras, a brahmun pious and of the highest rank, now addressed Rama unwilling to return to the city, and encouraging Bhurata, expressed to Rama (by way of trial) these improper sentiments, " O Raghava ! may good attend thee ! let not the understanding of a devout ascetic as thou art, be useless and contemptible like that of the common people. Having begun with the first injunction, whatever was incumbent on thee to fulfil of thy father's command, has been already performed by thee. It ill becomes thee, filled with a noble ambition, to prefer a life of sloth and stupidity, merely through attachment to virtue and mortification, and contempt

¹ Of the Nyayaika school.

ननु ते तात तेनैव पूर्वन्दत्तमिदं जगत् ।
 यस्मिन्महत्तमं भरते सोऽयं त्वामेव याचते । 22 ॥
 यदर्थञ्चकृतं पित्रा तवेदं कष्टमलं विभो ।
 कैकेयी सहपुत्राऽसौ राज्यं तुभ्यं प्रयच्छति । 23 ॥
 तद्गृहाण प्रजाः पाहि स्वजनं सुखिनं कुरु ।
 सौमित्रेर्द्धीर देव्याश्च वैदेह्या भावमुत्सृज ।
 अतः परमिमां प्रज्ञां प्राप्तेरनुपसेवितां ।
 कामादात्मकृतां मिथ्यां नातिगन्तुं त्वमर्हसि । 24 ॥
 त्यजन्ति गुरवस्तात कामलोभवशङ्कताः ।
 ऋचीक इव पुत्रं संशुनःशेषं नरोत्तमं ।
 न हि त्वां स्वर्गतस्तात पितोऽपालममर्हति । 25 ॥

of the kingdom. Attend, O sire ! *Bhuruta*, to whom the world was given by thy father, even *Bhuruta* himself intreats thee ; *Kikeyee* also on whose account, O my lord, this injury was done to thee by thy father, she with her son gives it to thee. Accept it then ; preserve thy subjects, render thy own people happy : reject the suggestions of *Videhee* and the son of *Soomitra*. It is not right for thee any longer to cherish this false idea, disapproved by the wise, the mere offspring of thy own imagination. Parents, O sire, under the dominion of lust or avarice may abandon their own children, even as *Richeeka*, abandoned his own son *Soonushepha*, that excellent person ! O my lord, it is

यस्मात्तेषु शरीरेषु शरीरान्तरमास्थितः ।

कः कस्य पुरुषो बन्धुः किं कार्यं कस्य केनचित् ।

यदेको जायते जन्तुरेक एव विनश्यति । 26 ॥

तस्मान्माता पिता चैव प्रतिश्रयसमावभौ ।

उन्मत्त इव स ज्ञेयो यो ऽत्र सज्जति वै नरः ।

यथा ग्रामान्तरं गच्छन्नरः कश्चित् क्वचिद्वसेत् ।

उत्सृज्य चूतमावासं प्रतिष्ठेतापरे ऽहनि । 27 ॥

एवमेव मनुष्याणां पिता माता गृहं वसु ।

आवासमात्रं काकुत्स्थ नात्र शक्येत वै नरः ।

not becoming that thy father now departed to heaven should be kept in continual expectation of thy performing the duties of a son. The soul having left this body resides in another ; what friendship then exists between men ; or what has any one to do with another deceased ? Every being is born alone, and alone he perishes ; parents therefore resemble an inn, a temporary abode. Silly indeed is he to be accounted, who fixes his heart here amidst these. As a traveller departing to another town, sleeps under some mango tree, and the next day leaving his temporary lodging departs ; thus, O Kakootstha, the parents,

नीरजस्कं समं हित्वा पश्यान्मकुतोभयं ।

आस्थातुं नार्हसे वीर कापयं वज्रवण्णकं । 28 ॥

समृद्धायामयोध्यायामात्मानमभिषेचय ।

एकवेणीधरा हि त्वां नगरी सम्प्रतोक्षते । 29 ॥

राजभोगाननुभवन्महार्हान् पार्थिवात्मज ।

विहर त्वमयोध्यायां यथा शक्रस्त्रिषिष्टये । 30 ॥

न ते कश्चिदशरयस्त्वञ्च तस्य न कश्चन ।

अन्यो राजा त्वमन्यस्तु तस्मात्कुह यदुच्यते । 31 ॥

the possessions and wealth of men are only a mere temporary residence ; man can have no stable possession here. Why then, O hero, forsake a road, smooth, free from dust, and secure from all danger, for an evil road abounding with thorns ? Cause thyself to be installed in the rich *Uyodhya*. The one tailed¹ city anxiously expects thee ; taste the choice delights of the kingdom. Enjoy thyself, O prince, in *Uyodhya*, as *Indra* in heaven. *Dusha-rutha* is nothing to thee, nor art thou any thing to him. The king is one person and thou another ; follow therefore the

¹ It is the custom of prostitutes in India to tie their hair in several locks or tails, a fashion never adopted by chaste and respectable women, or by women whose husbands are gone from home. *Uyodhya* is here compared to a woman whose husband is gone to reside for a season in some other place, and is represented as anxiously expecting his return.

वीजमात्रं पिता जन्तोः शुक्रं शोणितमेव च ।
 संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत् ।
 गतः स नृपतिस्तत्र गन्तव्यं यत्र तेन वै ।
 प्रवृत्तिरेषा भूतानां त्वत्तु मिथ्या विहन्यसे । ३२ ॥
 अर्थधर्मपरा ये च तांस्तान्क्वामि नेतरान् ।
 ते हि दुःखमिह प्राप्य विनाशं प्रेत्य भेजिरे । ३३ ॥
 अथका पितृदेवत्यमित्ययं प्रसृतो जनः ।
 अन्नस्योपद्रवं पश्य मृतो हि किमशिष्यति । ३४ ॥

advice of thy friends. A father is the production of an animal ; man is the
 mere production *****¹ The king is gone to the place destined
 for all. This state is the whole of being, and thou art destroying thyself in vain.
 I grieve for those who aspire to wealth and virtue, and for none beside. After a
 life of trouble and distress they sink at death into destruction. Men, 'tis true,
 perform the ceremonies prescribed on the eighth day² of the moon in honor of
 departed ancestors, but this is merely a spoiling of food. See ! what will a

¹ The lines omitted, contain a sentiment which though not offensive to eastern minds, is too
 indelicate to be admitted in an English translation.

² Viz. on the eighth day of the moon's decrease in *Ugrahayana*, *Pousha*, and *Magha*.

यदि भुक्तमिहान्येन देहमन्यस्य गच्छति ।
 दद्यात्प्रवसतां श्राद्धं न तत्पृथ्यशनं भवेत् । 35 ॥
 दानसम्बलना द्योते ग्रन्था मेधाविभिः कृताः ।
 यजस्व देहि दीक्षस्व तपस्तप्यस्व सन्त्यज । 36 ॥
 स नास्ति परमित्येतत्कुरु बुद्धिं महामते ।
 प्रत्यक्षं यत्तदाभीष्टं परोक्षं पृथक्तः कुरु । 37 ॥
 स तां बुद्धिं पुरस्कृत्य सर्वलोकनिदर्शिनीं ।
 राज्यसत्त्वं निगृह्णीष्व भरतेन प्रसादितः ।
 तस्मात्कुरु हितां बुद्धिं तिष्ठ राजन् स्ववर्त्मनि । 38 ॥

dead man eat ? Can what is eaten by one go into the body of another ? Should
 one give a funeral feast to an occasional guest, will this serve him for support
 when travelling on the road ! These books were all made by learned men for the
 sake of inducing others to give. Their doctrine is, "Sacrifice, offer, consecrate
 yourselves, perform religious austerities, bestow gifts." That state¹ does not ex-
 ist: this is the chief good. O great one, be wise ; that which is evident to the
 senses is the grand object of pursuit. Objects, not present to the senses, throw
 behind thy back. Adopting the sound judgment of the good, and regarding
 that which is sought by all, accept the kingdom. Thou art intreated by Bhu-

¹ A future state.

ब्रह्मणे मानसः पुत्रः क्षुणे राजा महायशाः ।
 इक्ष्वाकुश्च महाभागः काकुत्स्थश्च परन्तपः ।
 रघुर्द्वितीयः सगरो दुष्मान्तश्च नरर्षभः ।
 दौष्मन्तिर्भरतः श्रीमांश्चक्रवर्ती महायशाः ।
 पुहकुत्सः शिविः श्रीमात्पुत्र्युमारो भगीरथः ।
 विश्वक्सेनो नरण्यश्च राजा वज्रधरापमः ।
 अरिष्टनेमिर्धर्मात्मा युवनाश्वश्च वीर्यवान् ।
 मात्स्याता यौवनाश्विश्च राजा वैश्रवणोपमः ।
 ययातिश्चैव राजर्षिः स भूतश्च महायशाः । 39 ॥

ruts; decide on what is right : stand firm, O king, in thy proper path.
 Kshoopu, that great king, the offspring of Bruhma's volition; the great Ikshwa-
 koo; Kakootstha, the subduer of enemies; Rughoo, Dileepa, Sugura, with
 Dooshmunta chief of men, the imperial Bhuruta, the prosperous and re-
 nowned son of Dooshmunta; Poorookutsa, the glorious Shiva, Dhoondhoomara,
 Bhugeerutha, Vishwuk-sena, Unurunya, equal to Indra in power and splen-
 dor; the pious Urishtha-nemi, the heroic Yoovunashwa, Mandhata, king
 Yovunashwi, equal to Vishruvuna;¹ the royal sage Yuyati, highly renown-

वृहदश्वो मनुष्येन्द्रः सत्यवाक्कविश्रुतः ।
 एते चान्ये च बहवो नरलोकाधिपेक्षमाः ।
 प्रियान्पुत्रांश्च दारांश्च हित्वा कालवशकृताः ।
 तांस्तान्नैव गन्धर्वान्न यक्षान्न च राक्षसान् ।
 जानीमः क्व गतास्ते स्युरित्यं सम्मोहितं जगत् । 40 ॥
 एतेषां नाम गोत्रं हि श्रूयते च महीक्षितां ।
 यश्चैतान् काङ्क्षते यत्र स च तांस्तत्र मन्यते । 41 ॥
 इति नास्ति व्यवस्थास्मिन् क्वेदं सन्तिष्ठते जगत् ।
 अयमेव परो लोकस्तस्मात्त्वं सुखभाग्यव । 42 ॥

ed ; the sovereign of men, the upright Vrihudushwa, renowned throughout
 the world, these and many other great and excellent kings, leaving their
 beloved children and spouses, have sunk under the stern hand of death. We
 have no assurance, O sire, whether these are become Gundhurvas, or Yuk-
 shus, or Rakshusus ; nor do we know whither they are gone : thus is the world
 involved in uncertainty : the names and the race of these great kings are
 rehearsed, and wherever any one would fain have them, there he conceives
 them to be. In this world there is nothing, and where does the world
 stand? This indeed is the future state : enjoy thyself herein. Men emi-

न हि धर्मपरः सर्वः सुखयैवोपपद्यते ।
 धर्मवन्तो हि काकुत्स्थ भवन्ति भृशदुःखिताः । 43 ॥
 अधर्मवन्तः सुखिनो दृश्यन्ते खलु मानवाः ।
 एतदेवं पुनर्यस्तं सर्वथा व्याकुलं जगत् ।
 तस्मादत्यागतां लक्ष्मीं मावमंस्था नरर्षभ ।
 प्रतीच्छ विपुलं राज्यमसपत्नमकण्ठकं । 44 ॥
 इदं श्रुत्वा वचस्तस्य मन्दकौषोऽपि राविवः ।
 अशेषं परिचुक्रोध नास्तिक्यमनुदर्शितः ।
 उवाच च वचः किञ्चित्सक्रोधो लक्ष्मणाग्रजः । 45 ॥
 पितृयसनसन्तप्तः प्रभिन्न इव कुञ्जरः ।
 नाहं पितृसमादेशाद्विचलेयं समाहितः ।

nent for virtue do not obtain happiness, O Kakootstha : the virtuous suffer great afflictions, while men void of virtue appear to be happy indeed. This state of things will pass away ; the whole world is in a state of disorder : therefore, O chief of men, do not despise fortune which has approached so very near thee. Determine to possess this great, unrivalled kingdom, free from every kind of perplexity." Raghuva, slow to anger, hearing this speech disclosing these atheistical sentiments, was greatly enraged. The elder brother of Lukshmuna, in few words, angrily replied : greatly afflicted on account of his father, he resembling a furious elephant, answered ; " Disciplined

मार्गादिव विनीतो ऽश्वः स्त्रीव भर्तृव्याश्रया ।
 यद्यहं जीवतः कृत्वा वचः कुर्यां मृते ऽन्यथा । 46 ॥
 ननु सर्वस्य लोकस्य स्त्रीवग्रहणमाप्नुयां ।
 न ह्यहं ते तु वचनैरेभिरेवं निरर्थकैः ।
 त्वया चालयितुं शक्यो वातैरिव महीधरः ।
 कर्मणामपि कैवल्यं यदात्थ वक्तुं गार्हितं ।
 एतदप्यर्थविद्भिष्टं नोदाहर्तुमिहार्हसि । 47 ॥
 यथा क्रतुशतैरिन्द्रः प्राप स्यान्न सुरेश्वरः ।
 प्रमाणान्तकृतञ्चैव कस्मात्तद्वितथं नु ते । 48 ॥

to filial obedience, I will no more depart from my father's commands than a well-trained horse leaves the road, or an obedient spouse forsakes her lord. If after obeying the words of my father while he was living, I were to act otherwise now he is dead, should I not be deemed void of all principle? I am no more capable of being moved with all these thy vain words, than a mountain can be moved by the wind. Thou hast even pleaded for Kivulya,¹ that most contemptible of the deeds of men; that state so contrary to nature, and which it is improper for thee to mention. Did not *Indra*, the sovereign of the gods, obtain his regal state by the performance of an hundred

¹ This is an abstract noun formed from the adverb *Kevula* only; it is generally used to denote beatitude; but here it denotes a regard to self alone.

सख्यात्रेयसुतश्चापि मम मित्रं स कौशिकः ।

तपोभिः स्थानमाहात्म्यं प्राप्नुये महर्षयः । 49 ॥

भवत्विदं कर्तुमिहाद्य निष्फलं यथा तथा वास्तु यथा त्वमिच्छसि ।

पितुर्नियोगान्न चलेरहं हिताद्रतान्महर्षिः परमादिवाहितात् । 50 ॥

यथा प्रविष्टां भरतः प्रशास्तु गां न राज्यमिच्छामि नृपेण वारितं ।

यथोक्तवान्नाब्रववंशवर्द्धनस्ततोऽभ्युषेण रजनी दिनक्षये ।

तथा पुरुषसिंहासां वृतानां तेः सुहृद्गणैः ।

जाग्रतामेव रजनी कल्यं सा समवर्त्तत ।

रजन्यान्तु प्रयातायां भ्रातरस्ते सुहृद्गताः ।

मत्दाकिन्यां पृथगुप्यं कृत्वा राममुपागमन् । 51 ॥

sacrifices? How can that proof be evaded by thee? Koushika my friend, the son of Atreya, is another proof: he with other great sages has obtained an eminent degree of glory by this useless pursuit, as thou hast this day pretended to prove it.—But be it even as thou desirest, I will still adhere to my father's command, as a great sage inflexibly adheres to vows in which he has engaged for some great benefit. Let Bhuruta govern the country given to him, I desire not the kingdom prohibited by the king." As the increaser of the family of Rughoo spoke, the night drew on, the day being spent. The night also passed away while these the chief of men were conversing, surrounded by their friends. When the

तूष्णीकाः समुपासीना न कश्चिद्विद्विदब्रवीत् ।

भरतस्तु सुहृन्मध्ये रामं भूयो ऽब्रवीद्वचः । 52 ॥

सत्यवादी महाप्राज्ञो यन्मे राज्यमदात्पिता ।

तद्गदानि तवैवाहं भुञ्ज्व राज्यमकारुणं । 53 ॥

आर्य्य प्रसादं कुरु मे शिरसा त्वां प्रसादये ।

न च तद्विदितं पापं जनन्या मम यत्कृतं ।

तवास्मि शिष्यो दासश्च प्रैष्यः प्रैष्याच्च यः परः ।

न कार्य्यं मम राज्येन यत्त्वया नोपभुज्यते । 54 ॥

त्वङ्गमि यदिदं राज्यमपनीतमनार्य्यया ॥

मात्रा मम गृहाण त्वं तत्ते निर्यातयाम्यहं । 55 ॥

night had passed away, these brethren having separately performed their oraisons, went to Rama; and all remained sitting in silence; no one spoke a word. At last Bhuruta, in the midst of his friends spoke thus to Rama, "That kingdom which my most wise father, ever a lover of truth, gave to me, I give to thee: enjoy the kingdom without a single circumstance to disturb thee. O excellent one, be gracious to me. Bowing my head I entreat thee; the sin which was committed by my mother was unknown to me. I am thy disciple, thy slave, thy messenger, nay far below this; I have no occasion for a kingdom which is not enjoyed by thee. This kingdom which belongs to thee, was ta-

महतेवाप्सु वेगेन भिन्नः सेतुर्महार्णवे ।
 दूराधरं त्वदन्येन पित्र्यं राज्यमिदं भुवि ।
 गतिं खर इवाश्वस्य सुपर्णास्येव पक्षिणः ।
 अनुगन्तुं न शक्नोऽस्मि राज्यं तव महीपते ।
 पितृपैतामहं राज्यन्तवैवाहमुपाहरन् ।
 नैतद्गोचयते ऽस्मभ्यं पावक्यमिव भूषणं । 56 ॥
 अभिषिक्तस्त्वमद्यैव विधिवत्पार्थिवात्मज ।
 सहास्राभिरतिस्निग्धैर्भुङ्क्ष्व राज्यमकरुणकं । 57 ॥
 सुजीवं नित्यशस्त्रेण यः परैरुपजीवते ।
 वीर ते न तु दुर्जीवं यः परादुपजीवति । 58 ॥

ken away by my worthless mother : accept it, I return it to thee. As a
 bridge over an arm of the sea shattered by the mighty stream, is with difficul-
 ty preserved from falling ; so thy paternal kingdom can scarcely be preserved
 in the earth by any one except thyself. An ass cannot equal the pace of a
 fleet courser, nor a common bird that of Soopurna ;¹ thus, O sovereign, I can-
 not wield thy sceptre : were I to usurp the paternal kingdom, I could no
 more enjoy it, than I could wear ornaments of glowing fire. O prince ! be this
 day installed according to the ordinance, and with us, highly gratified, enjoy
 the kingdom free from every thorn. Life is constantly enjoyed by him who
 is the supporter of others ; while to those dependant on others it is full of

यदा तु रोषितो वृक्षः पुरुषेणेह भावितः ।
 ह्रस्वको धर्मणीयः स्याद्विवृद्धः सुदुरारुहः ।
 यदा तु पुष्पितो भूत्वा फलानि न विदर्शयेत् ।
 सतः नानुवहेत्प्रीतिं यस्य हेतोः प्ररोषितः ।
 एषोपमा मया प्रोक्ता तां स्वयं वेत्तुमर्हति ।
 स त्वं कुलधुरं गुर्वीं धुर्यवद्गोपुमर्हसि । 59 ॥
 श्रेणयस्त्वां महाराज पश्यन्वग्रास्य सर्वशः ।
 प्रतपन्तमिवादित्यं राज्ये स्थितमरिन्दमं ।
 तवानुयाने काकुत्स्थ मत्ता गज्जन्तु कुञ्जराः ।
 अन्तःपुरगता नार्यः गान्तु वैतालिकाश्च ये ।

misery. When a small and tender tree, planted and nourished by any one, is grown so as to defy the climber, if, covered with blossoms, it yet shew no appearance of fruit, it yields no pleasure to him for whom it was planted. It becomes thee to understand this similitude spoken by me. It is thine to sustain the weight of this family, as a beast of burden. Let, O great king, the chief persons of the different ranks of men behold thee, the subduer of enemies, seated in the kingdom, diffusing, like the sun, thy genial influences on all around. O Kakootstha ! let the inebriated elephants roar while they follow thee, let the ladies retire to their inner apartments, and the panegy-

तव वश्या वयं सर्वे त्वं नो राजा परन्तप ।

किमर्थं वा त्यजस्यमान् किं वास्माभिः कृतं तव । 60 ॥

यदि मात्रा कृतं पापं प्रेषिते मयि राघव ।

मम को ऽत्रापराधो ऽस्ति स्वयं तावद्विमृश्यतां । 61 ॥

यन्न शक्यं चालयितुमप्रथमं यदुच्यते ।

यस्य लोकास्तयो वश्यास्तद्देवमपराध्यति । 62 ॥

जने ऽयं नागरः सर्वो भूयिष्ठं भृशमागतः ।

नेतुं हि त्वामितो नाथ साधु याज्यां कुरुष्व मे । 63 ॥

जातीनां वात्सवानाञ्च भ्रातृणां सुहृदां तथा ।

पौराणाञ्च द्विजानाञ्च हृदयं साधु नन्दय ।

rists sing. O subduer of foes! we are thy subjects, and thou our king, why dost thou forsake us? what have we done to thee? If, O Raghava, the crime committed by my mother when I was absent be the cause of thy anger, what guilt attaches to me? Be pleased thyself to judge. That which no one can remove or withstand, that to which the whole universe is subject, of that the blame is justly ascribed to fate. The vast collected multitude of the citizens are come hither to take thee home. Accomplish then my prayer, O my lord; rejoice thou the hearts of the different tribes, of thy relatives, thy brethren, thy friends, the citizens, and the twice-born. Thou art a just

साधु त्वं मा शुचः शोच्यं लोकनाथं सुदुःखितं ।

पित्रा शून्यमधिष्ठानं पाहि पालयतां वर । 64 ॥

आत्मानं नानुशोचामि किन्न शोचामि पार्थिवं ।

वज्रपुत्रो विना पुत्रं यो ऽसौ स्वर्गमुपागतः ।

पुत्रेभ्य एव शुश्रूषां यो ऽनवाप्य दिवं गतः ।

तं शोच्यमनुशोचामि नित्यशः पितरं मृतं । 65 ॥

त्वमेवं दुःखितं प्रेक्ष्य विलपन्तं यशस्विनं ।

रामः कृतात्मा भारतं प्रत्याश्वासयदात्मवान् ।

एवं तस्य वचः श्रुत्वा नागरा वज्रधा जनाः ।

मेनिरे ते तदा सर्वे प्रसादं नः करिष्यति । 66 ॥

one, grieve not for the object of mourning, the afflicted sovereign of the world. Preserve and foster the kingdom vacated by our father. O thou chief of fostering princes, I weep not for myself, I bewail the king who, though he had many children, departed to heaven without one son being present. My deceased father, that object of grief, who is gone to heaven without obtaining the least attendance from his sons, I constantly bewail." Rama truly great, devoted to his duty, seeing the renowned Bhuruta thus weeping and distressed, comforted his afflicted brother. The citizens, hearing his words, begun all to think he would be gracious and completely condescend to their wishes. Having before heard the words of Javali, the puissant Rama how-

जावालेस्तु वचः श्रुत्वा रामः सत्यपराक्रमः ।

उवाच परया बुद्ध्या पुनः सत्याभिपन्नया । 67 ॥

भवान्मे प्रियकामार्थं वचनं यदि होक्तवान् ।

अकार्यं कार्यसक्काशमपथ्यं पथ्यसन्निभं ।

निर्मर्ष्यादस्तु पुरुषः पापाचारसमन्वितः ।

मानं न लभते सस्तु भिन्नचारित्रदर्शनः । 68 ॥

कुलीनमकुलीनम्वा वीरं पुरुषमानिनं ।

चारित्रमेव व्याख्याति शुचिम्वा यदि वाशुचिं । 69 ।

अनार्यस्त्वार्यसंस्थानः शौचाधीनस्तथाशुचिः ।

लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव ।

ever, again replied with great judgment, and the highest regard to truth. That which thou hast said with the view of fulfilling my wishes is improper ; and even if proper, impracticable. A dishonourable person, who is the companion of the wicked, and views unlawful deeds with approbation, gains no esteem among the good. Thy opinion applauds as right both the noble and the ignoble, the real and the pretended hero, the pure and the impure. (According to thee,) the bad is equalized with the good, he who pays the greatest regard to purity is even as an impure person, he who has every gene-

अधर्मे धर्मतेशेन यद्यहं लोकसङ्करं ।
 अभिपश्ये शुभं हित्वा क्रिधां विधिविवर्जितां । 70 ॥
 कश्चेतयानः पुरुषः कार्यकार्यविचक्षणः ।
 ब्रुमन्येत मां लोके दुर्वृत्तं लोकदूषणं ।
 कस्य दास्याम्यहं वृत्तं केन वा स्वर्गमाप्नुयां ।
 अनया वर्त्तमानोऽहं वृत्त्या हीनप्रतिशया ।
 कामवृत्तोनयं लोकः कृत्स्नः समुपवर्त्तते ।
 यद्वृत्ताः सन्ति राजानस्तद्वृत्ताः सन्ति हि प्रजाः । 71 ॥
 सत्यमेवानृषंसञ्च राजवृत्तं सनातनं ।
 तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ।

rous quality, is levelled with him who possesses none, while the evil-minded is equal with him who possesses the best inclinations, If in the habit of a devout one, I, deceived by false reasoning, were thus to confound good and evil, I should abandon that which is good, and sink into a state of lawless confusion. What man of reflection on earth, who discriminates actions, would look with esteem on me, an abandoned wretch, a corrupter of others! Whose conduct shall I imitate, and by what means shall I obtain heaven, while actuated by a religion destitute of principle? Nor would this whole nation have any rule but their own inclination; since the principles of a king, whatever they may be, become those of his subjects. Probity and benevolence are the eternal

ऋषयश्चैव देवाश्च सत्यमेव हि मेतिरे।
 सत्यवादी हि लोके ऽस्मिन् परं गच्छति चाक्षयं। 72 ॥
 उद्विजन्ते यथा सर्पावरादनुतवादिनः।
 धर्मः सत्यपरो लोके मूलं सर्वस्य चेक्ष्यते। 73 ॥
 सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः।
 सत्यमूलानि सर्वाणि सत्यानां स्ति परम्पदं। 74 ॥
 दत्तमिष्टं कृतञ्चैव तप्तानि च तपांसि च।
 वेदाः सत्यप्रतिष्ठानास्तस्मात्सत्यपरो भवेत्। 75 ॥
 एकः पालयते लोकमेकः पालयते कुलं।
 मज्जत्येको हि निरये एकः स्वर्गे महीयते। 76 ॥

duties of a monarch ; by these is the tone given to his kingdom, and the whole nation established in probity. The sages and the gods esteem truth as inviolate. The man who is a speaker of truth in this world, obtains an imperishable reward. As a man of integrity fears a liar as he dreads a venomous serpent, so truth is declared to be the root of all happiness in a future state : truth is no less than God himself in the universe : religion always resides in truth ; truth is the root of every virtue ; there is nothing greater than truth. The vedas, containing rules for gifts, sacrificial actions, burnt offerings, macerations, and retirement from the world, have their sole foundation in truth : hence truth should be esteemed the most sacred of all things. One

सो ऽहं पितुर्निदेशन्तु किमर्थं नानुपालये ।
 सत्यप्रतिश्रवः सत्यं सत्येन समयोक्तं । 77 ॥
 नैव लोभान्न मोहाद्वा न चाज्ञानात्तमोन्वितः ।
 सेतुं सत्यस्य भेतस्यामि गुरोः सत्यप्रतिश्रवः । 78 ॥
 असत्यनिरतस्यैव स्थितिहीनस्य सर्वदा ।
 असत्यसत्यस्य सतश्चलस्यास्थिरचेतसः ।
 नैव देवा न पितरः प्रतीच्छन्तीति न श्रुतं । 79 ॥
 प्रत्यगात्ममिमं धर्मं सत्यं पश्याम्यहं ध्रुवं ।
 भारः सत्पुरुषैश्चीर्णस्तु दर्शयामि नन्दते । 80 ॥

fosters a world, one governs a family, one sinks into hell, another is glorified in heaven; why then should not I, who have pledged my promise, keep my father's command, and the vow, the time of which is defined? Devoted by promise to my father's command, I will neither through covetousness, nor forgetfulness, nor blind ignorance, break down the bridge of truth. Hast thou not heard that neither the gods nor the ancestors desire the offerings of one who, constantly destitute of principle, is devoted to falsehood? of one who is regardless of his promise? of one fickle, unstable in mind? I behold truth as the all prevalent spirit, as the essence of all virtues. This

क्षात्रं धर्ममहन्त्यक्षे क्षधर्मं धर्मसंहितं ।
 क्षुद्रैर्नृशंसैर्लुब्धैश्च सेवितं पापकर्मभिः । 81 ॥
 कायेन कुरुते पापं मनसा सम्प्रधार्य तत् ।
 अनृतं जिह्वया चाह त्रिविधं कर्मपातकं ।
 भूमिः कीर्तयेद्यो लक्ष्मीः पुरुषं प्रार्थयन्ति हि । 82 ॥
 सत्यं समनुवर्तन्ते सत्यमेव भजेत्ततः ।
 श्रेष्ठं क्षनार्थमेव स्याद्यद्वानवधार्य मां ।
 आह युक्तिकरैर्वाक्यैरिदं भद्रं पुरुष ह । 83 ॥

unspeakably important virtue is practised by the best of men ; therefore is it gratifying to me. I relinquish the duty of a *kshuttriya* ; it is injustice under the name of justice, observed by little, cruel, covetous, and depraved minds. Having conceived sin with the mind, the *kshuttriya* perpetrates it by means of the body, and speaks falsehood with the tongue ; these three kinds of sin are thus committed by him. Land, possessions, fame, renown, and prosperity, supplicate the man of veracity ; they are the constant attendants of truth : truth is then to be strictly observed. That which thou by laboured arguments hast recommended to me as best to be done, is wholly

कथं ह्यहं प्रतिज्ञाय वनवासमिमं गुरोः ।
 भरतस्य करिष्यामि वचो हित्वा गुरोर्वचः । 84 ॥
 स्थिरा मया प्रतिज्ञाता प्रतिज्ञा गुरुसन्निधौ ।
 प्रहृष्टमानसा देवी कैकेयी चाभवत्तदा । 85 ॥
 वनवासं वसन्नेव शुचिर्नियतमानसः ।
 मूलपुष्पफलैः पुण्यैः पितृन्देवांश्च तर्पयन् ।
 सन्तुष्टपञ्चवर्गो ऽहं लोकयात्रां प्रवर्त्तये ।
 अकुहः अद्भधानः सन् कार्याकार्यविचक्षणः । 86 ॥
 कर्मभूमिमिमां प्राप्य कर्त्तव्यं कर्म यच्छुभं ।
 अग्निर्वायुश्च सोमश्च कर्मणां फलभागिनः । 87 ॥

unjust. How can I, to fulfil the wishes of *Bhuruta*, disregard the command of my parent, to reside in the forest, which I had pledged myself to obey ? The promise made by me to my parent is firm, by which the goddess *Kikeyee* was rendered glad at heart. Residing in the forest, with a pure and restrained mind, gratifying the ancestors, the gods, and my own five organs with pure roots, flowers and fruits, I will devote myself to the fulfilling of my father's will.¹ Void of deceit, possessed of faith, I, having judged between right and wrong, and arrived at this place for my devotions, will perform the duties incumbent upon me, while *Ugni*, *Vayoo*, and *Soma* participate in the fruits of my actions.

¹ This is the sense given to the term *loka yatra* by the commentator.

शतं कृतनामाहृत्य देवराट् त्रिदिवं गतः ।

तपांस्युग्राणि चास्थाय दिवं प्राप्ता महर्षयः । 88 ॥

अमृष्यमाणः पुनरुग्रतेजा निशम्य तन्नास्तिकवाक्यहेतुं ।

अथाब्रवीत्तं नृपतेस्तनूजे विगर्हमाणो वचनानि तस्य । 89 ॥

सत्यञ्च धर्मञ्च पराक्रमञ्च भूतानुकम्पां प्रियवादिताञ्च ।

द्विजातिदेवातिथिपूजनञ्च पश्यान्माङ्गस्त्रिदिवस्य सन्तः । 90 ॥

तेनैवमाज्ञाय यथावदर्थमेकोदयं सम्प्रतिपद्य विप्राः ।

धर्मञ्चरन्तः सकलं यथावत्काङ्क्षन्ति लोकागममग्रमन्ताः । 91 ॥

निन्दाम्यहं कर्म कृतं पितुस्तद्यस्त्वामगृह्णाद्विषमस्यबुद्धिं ।

बुद्धानयैवम्विधया चरन्तं सुनास्तिकं धर्मपथाद्देतं । 92 ॥

The sovereign of the gods having performed an hundred sacrifices, departed to heaven. The sages after performing intense mortifications, are likewise gone thither." The son of the sovereign of men, still displeased with hearing those atheistical reasonings, full of vivid zeal spoke thus by way of reproof: "The good say that truth, justice, power, compassion to all animals, affability, and reverence for the twice-born, the gods, and strangers, are the way to heaven. Thus instructed, brahmuns with single aim, practising every virtue, eagerly seeking the mansions of the gods, set their hearts on all which leads thereto. I recollect with pain the act of my father which accepted thee, a man of grovelling mind, governed by these infidel ideas, an atheist, fallen from the path of recti-

यथा हि चौरः स तथा हि बुद्धस्तथा गतं नास्तिकमत्र विद्धि ।
 तस्माद्धि यः शक्यतमः प्रजानां स नास्तिकेनाभिमतो बुधः स्यात् । 93 ।
 त्वत्तो जनाः पूर्वतरे द्विजाश्च शुभानि कर्माणि बहूनि चक्रुः ।
 स्थित्वा सदेमञ्च परञ्च लोकं तस्माद्विजाः स्वस्तिकृतं ऊतञ्च । 94 ॥
 धर्मे रताः सत्पुरुषैः समेतास्ते जस्त्रिनो दानगुणप्रधानाः ।
 अहिंसका वीतमलाश्च लोके भवन्ति पूज्या मुनयः प्रधानाः । 95 ॥
 इति ब्रुवन्तं वचनं सद्योषं रामं महात्मानमदीनसत्त्वं ।
 उवाच पथ्यं पुनरास्तिकञ्च सत्यं वचः सानुनयञ्च विप्रः । 96 ॥

tude ! As is a thief, so is a bouddhist ; and included in these are, the Tutha-
 gutas¹ and the Nastikas.¹ Hence he who is seeking the good of his subjects, will
 not, if he be a man of understanding, stand in the presence of an atheist. The
 twice-born who were before thee, performed many holy acts : hence the twice-
 born constantly setting before them this life and the next, offer peace offer-
 ings and burnt offerings. Those sages are chief and revered by men, who are
 zealous in the cause of virtue, the companions of the good, full of sacred ener-
 gy, pre-eminent in charity and every good quality, inoffensive and purified
 from moral defilement." To the frank and magnanimous Rama thus speak-
 ing words full of conviction, the brahman with humility now addressed a
 speech fraught with propriety and religion : " I by no means speak the senti-

¹ Two sects of infidels.

न नास्तिकानां वचनं ब्रवीम्यहं न नास्तिको ऽहं न च नास्ति किञ्चन।
 समीक्ष्य कालं पुनरास्तिको ऽभवं भवेद्य काले पुनरेव नास्तिकः । 97 ॥
 स चापि कालो ऽयमुपागतः शनैर्यथा मया नास्तिकवाग्दीरिता ।
 निवर्त्तनार्थं तव राम कारणात्प्रसादनार्थञ्च मद्वैतदीरितं । 98 ॥
 इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे धर्मप्रशंसा नाम
 षट्सप्ततितमः सर्गः ॥

ments of atheists—I am no atheist. What! is there nothing in existence? Now the fit opportunity presents itself, I lay aside my atheistical disguise. On a proper occasion I shall resume it again. The time is now arrived for disclosing my genuine sentiments. As atheistical sentiments were cautiously introduced by me for the sake, O Rama, of turning thee from thy purpose; so sentiments of piety and religion are now uttered to conciliate thy favour.

End of the Seventy-sixth Section.

क्रुद्धमाशय रामन्तु वशिष्ठः प्रत्युवाच ह ।
 जावालिरपि जानीते लोकस्यास्य गतागतिं ।
 निवर्त्तयितुकामस्त्वामेतद्वाक्यमुवाब्रवीत् । १ ॥
 इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।
 सर्वं सलिलमेवासीत्पृथिवी तत्र निर्मिता ।
 ततः समभवद्ब्रह्मा स्वयम्भूदैवतैः सह । २ ॥
 स वराहस्ततो भूत्वा प्रोज्जहार वसुन्धरां ।
 असृजच्च जगत्सर्वं सह पुत्रैः कृतात्मभिः । ३ ॥

SECTION LXXVII.

Seeing Rama angry, Vushishtha replied, "Javali is deeply versed in the customs of the world: he has thus spoken through his desire of turning thee back. O sovereign of men! understand from me the production of the world. All was (originally) water, and from that element was the earth formed; and after this the self-existent Brumha with the gods. He then (in the form of a boar) recovered the earth, and with his sons produced the whole world."

1 The present order of animals, &c.

आकाशप्रभवो ब्रह्मा शाश्वतो नित्यमव्ययः ।
 तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः ।
 विवस्वान् कश्यपाज्जज्ञे मनुर्वैवस्वतः स्वयं । ४ ॥
 स तु प्रजापतिः पूर्वमिक्ष्वाकुस्तु मनोः सुतः ।
 यस्येयं प्रथमं दत्ता समृद्धा मनुना मही ।
 तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकं ।
 इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः ।
 कुक्षेरथात्मजे वीर विकुक्षिरुदपद्यत । ५ ॥

Brumha eternal, constantly existing, undiminishable, was (produced) from the æther ; from him, Mureechi ; and from Mureechi, was Kushyupa produced. Vivushwan was produced from Kushyupa. The son of Vivushwan was Munoo himself. He was formerly Prujaputi.² Ikshwakoo was the son of Munoo. That Ikshwakoo to whom the earth with its riches was given by Munoo, know thou to have been the first king of Uyodhya. The prosperous, illustrious son of Ikshwakoo was Kookshi, and his son was Vikookshi. Vikookshi's son was Vana of mighty energy ; and the brave and ardent Unurunya

1 Vivushwut, Soorya.

2 Lord of what is born. The Hindoos reckon Munoo as the first who reigned over men, but the commentator on this place says, "After (more properly from) Munoo was the creation of man," meaning the increase of mankind, thus making Munoo the first of men.

विकुक्षेस्तु महातेजा वाणः पुत्रः प्रतापवान् ।
 वाणस्य च महावाजरनरण्यो महातपाः ।
 नानावृष्टिर्भूवास्मिन् दुर्भिक्षं सताम्बरे ।
 अनरण्ये महाराजे तस्करे वापि कञ्चन ।
 अनरण्यान्महातेजाः पृथराजा बभूव ह । 6 ॥
 तस्मात्पृथोर्महातेजास्त्रिशङ्कुरुदपद्यत ।
 स सत्यवचनाद्दीरः सशरीरो दिवङ्गतः ।
 त्रिशङ्कोरभवत्सूनुर्धुत्युमारो महायशाः । 7 ॥
 धुत्युमारान्महातेजा युवनाश्वो व्यजायत ।
 युवनाश्वसुतः श्रीमान्मात्स्याता समपद्यत । 8 ॥

was the son of Vana. In the reign of the great *Unurunya* there was no want of rain, no famine, nor any thief. From the illustrious *Unurunya* was born king *Prithoo*; from *Prithoo*, *Trishunkoo*. That hero on account of his veracity ascended to heaven in an embodied state. From *Trishunkoo* sprung the renowned *Dhoondhoomara*. The son of *Dhoondhoomara* was *Yoovunashwa*, whose son was *Mandhata*. The illustrious *Soosundhi* was the offspring of *Mandhata*. *Soosundhi* had two sons *Dhroovusundhi* and *Prusenajit*. The re-

मात्स्यातुस्तु महातेजाः सुसन्धिरुदपद्यत ।
 सुसन्धेरपि पुत्रौ द्वौ ध्रुवसन्धिः प्रसेनजित् ।
 यशस्वी ध्रुवसन्धेस्तु भरतो रिपुसूदनः ।
 भरतात्तु महाबाहोरसितो नाम जायत । 9 ॥
 यस्यैते प्रति राजान उदपद्यन्त शत्रवः ।
 हैहयास्तालजङ्घाश्च शूराश्च शशविन्दवः ।
 तांस्तु सर्वान् प्रति युद्ध युद्धे राजा प्रवासितः । 10 ॥
 स च शैलवरे रम्ये बभूवाभिरतो मुनिः ।
 द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतिः ।
 तत्र चैका महाभागा भार्गवं देववर्चसं ।
 ववन्दे पद्मपत्राक्षी काङ्क्षिणी पुत्रमुत्तमं । 11 ॥

nowned Bhuruta, the subduer of enemies was the son of Dhroovusundhi.
 From the valiant Bhuruta sprung Asita, against whom the heroic kings of
 Hihuya, Talujungha, and Shushuvindoo arose. Having left them all masters
 of the field in the war, he, expelled from his palace, devoted himself to re-
 ligion, and becoming a sage, resided on a delightful mountain. It is said
 that his two wives were pregnant, and that one of them, fortunate and lotos-
 eyed, being desirous of an excellent son, humbly supplicated Bharguva
 of godlike energy. The other had given her poison for the sake of causing

एका गर्भविनाशाय सपत्न्यै तु गरन्ददौ ।
 भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः ।
 तमृषिं साभ्युषागम्य कालिन्दी त्वभ्यवादयत् । 12 ॥
 स तामभ्यवदत्प्रीतो वरेष्णं पुत्रजन्मनि ।
 पुत्रस्ते भविता देवि महात्मा लोकविश्रुतः ।
 धार्मिकश्च सुभीमश्च वंशकर्त्तारिसूदनः ।
 गरेण सहितः श्रीमान् मा पुचः कमलेक्षणे ।
 श्रुत्वा प्रदक्षिणं कृत्वा मुनिं तमनुमान्य च ।
 पद्मपत्रसमानाक्षं पद्मगर्भसमप्रभं ।
 ततः सा गृहमागम्य देवी पुत्रं यजायत । 13 ॥

an abortion. Chyuvuna, the son of Bhrigoo, having taken up his residence in Himuvan, Kalindce, going to him, paid him the most respectful obeisance. He pleased, said to her desirous of a son, "O goddess, thou shalt have a son, magnanimous, famed throughout the world, virtuous, dreadful, the chief of his race, the subduer of enemies: O lotos-eyed one, grieve not, he shall be born even with the poison." The queen having heard this, circumambulated the sage, and, permitted by him, returned home, and brought forth a son whose eyes equalled the petal of the water-lily, and who resembled Bruhma¹ in splendor.

¹ The word also means the stamina of the water-lily.

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिह्वांसया ।
गरेण सह तेनैव जातः स सगरो ऽभवत् । 14 ॥

स राजा सगरो नाम यः समुद्रमखानयत् ।

इष्ट्वा पर्वणि वेगेन त्रासयान् इमाः प्रजाः ।

असमञ्जस्तु पुत्रो ऽभूत्सगरस्येति नः श्रुतं ।

जीवन्नेव स पित्रा तु निरस्तः पापकर्मकृत् ।

अंशुमानपि पुत्रो ऽभूद्समञ्जस्य वीर्यवान् । 15 ॥

दिलीपो ऽंशुमतः पुत्रो दिलीपस्य भगीरथः ।

भगीरथात्कुकुत्स्थश्च काकुत्स्थो येन तु सृतः ।

ककुत्स्थस्य तु पुत्रो ऽभूद्बुधैर्न तु राघवः ।

रघोस्तु पुत्रस्तेजसी प्रवृद्धः पुरुषादकः ।

Being born with the poison given by her fellow-consort for the sake of causing an abortion, his name was called *Sugura*.¹ This was that king *Sugura* by whom the sea was dug, which, viewed at the new and full moon, terrifies men with its velocity. The son of *Sugura* is by us called *Asumunja*. That wicked son was expelled by his father whilst living. *Asumunja* had a valiant son, *Angshooman*: *Dileepa* was the son of *Angshooman*, and *Bhugeerutha* the son of *Dileepa*. The son of *Bhugeerutha* was *Kukootstha*, from whom are named the *Kakootsthus*: the son of *Kukootstha* was *Rughoo*, from whom is derived *Raghuva*. The renowned son of *Rughoo* was known throughout the world by the names *Pravridha*, *Poorooshaduka*, *Kulmasha-pada*, and *Sou-*

¹ "With poison," from *Gura* poison, and *Sa* with.

कल्माषपादः सौदास इत्येवं प्रथितो भुवि ।
 कल्माषपादपुत्रोऽभूत् शङ्खनस्त्विति नः श्रुतं ।
 यस्तु तद्दीर्घमासाद्य सहसैन्यो यतीनशतः । 16 ॥
 शङ्खनस्य तु पुत्रोऽभूच्छूरः श्रीमान् सुदर्शनः ।
 सुदर्शनस्याग्निवर्णोऽग्निवर्णस्य शीघ्रगः ।
 शीघ्रगस्य मरुः पुत्रो मरुः पुत्रः प्रशुश्रवः ।
 प्रशुश्रवस्य पुत्रोऽभूद्दम्बरीषो महामुनिः । 17 ॥
 दम्बरीषस्य पुत्रोऽभून्नृजः सत्यविक्रमः ।
 नृजस्य च नाभागः पुत्रः परमधार्मिकः ।

dasa. The son of *Kulmasha-pada* was *Shunkhuna*, who, having arrived at great power, was suddenly destroyed¹ with his army. The valiant and majestic *Soodursuna* was the son of *Shunkhuna*. The son of *Soodursuna* was *Agnivurna*, and his son was *Shighra-ga*: the son of *Shighra-ga* was *Muroo*, and the son of *Muroo*, *Prushoo-shruva*. *Ambureesha* the great sage was the son of *Prushoo-shruva*. The brave *Nuhoosha* was the son of *Ambureesha*, and his son was the truly virtuous *Nabhaga*. The sons of *Nabhaga* were *Aja* and *Soovruta*, and king *Dusha-rutha* was the son of *Aja*. Thou art known to

1 The commentators differ in the account of the destruction of *Shunkhuna*. *Kutuka* says, that when he had arrived at great power, he with his army was suddenly destroyed. But *Teertha* says, that *Kulmasha-pada*, being transformed by the curse of *Vashishtha* into a *rukshus*, devoured his son with all his army.

अजस्र सुव्रतश्चैव नाभागस्य सुतावुभौ ।

अजस्य चैव धर्मात्मा राजा दशरथः सुतः ।

तस्य ज्येष्ठो ऽसि दायादो राम इत्यभिविश्नुतः ।

तद्गृहाण स्वकं राज्यमवेक्षस्व जगद्गण ।

इक्ष्वाकूणां हि सर्वेषां राजा भवति पूर्वजः ।

पूर्वजेनावरः पुत्रो ज्येष्ठो राजाभिषिच्यते । 18 ॥

स रात्रवानां कुलधर्ममात्मनः सनातनं नाद्य विहन्तुमर्हसि ।

अभूतरत्नामनुशाधि मेदिनीं प्रभूतराष्ट्रां पितृवन्महायशाः । 19 ॥

वशिष्ठः स तदा राममुक्त्वा राजपुरोहितः ।

अब्रवीद्गर्भसंयुक्तं पुनरेवापरं वचः ।

be his eldest son and heir. Accept thy own kingdom, O sovereign of the world: look on us with compassion. Among all the *Ikshwakoo*s, the eldest is constantly king. A younger son cannot be anointed king whilst the elder lives: the eldest must be king. It is not proper for thee to violate this day the sacred custom of the family of *Rugheo*. O illustrious one, govern thou that inestimable country, that extensive kingdom, as did thy father." *Vu-*
shishtha the priest having thus spoken to *Rama*, again addressed him in other words expressive of his duty: "There are three persons to whom every

पुत्रस्य हि जातस्य भवन्ति गुरवस्तृयः ।
 आचार्यश्चैव काकुत्स्थ पिता माता च राघव ।
 पिता ह्येवं जनयति माता सम्बर्द्धयत्यपि ।
 यशं ददाति चाचार्यस्तस्मात्स गुरुह्यते । २० ॥
 स ते ऽहं पितुराचार्यस्तव चैव परन्तप ।
 मम त्वं वचनं कुर्वन्नातिवर्त्तेः सताकृतिं । २१ ॥
 इमा हि ते परिषदो शातयश्च नृपास्तथा ॥
 एष तात चरन्धर्मं नातिवर्त्तेः सताकृतिं ।
 वृद्धाया धर्मशीलाया मातुर्नार्हस्यवर्त्तितुं ।
 अस्मा हि वचनं कुर्वन्नातिवर्त्तेः सताकृतिं ।

one who is born, is bound to yield implicit deference, his father, his mother, and his preceptor. A father begets, a mother nourishes, but a preceptor instructs ; he therefore is said to be entitled to implicit regard. I am the preceptor both of thy father, and thee, O great devotee : thou wilt not transgress the way of the good while thou regardest my directions. This is thy court, these are thy relations, and these thy subordinate princes. In doing this just act, thou wilt not transgress the way of the good. It is not right for thee to disobey thy pious and aged mother. In obeying her words, thou wilt not step out of the path of the good ; nor, O Raghava, in acceding

भरतस्य वचः कुर्वन् याचमानस्य राघव ।
 आत्मानं नातिवर्त्तस्त्वं सत्यधर्मपराक्रमं ।
 एवं मधुरमुक्तः सन् गुरुणा राघवः स्वयं ।
 प्रत्युवाच समासीनं वशिष्ठं पुरुषर्षभः । २२ ॥
 यन्माता पितरौ वृत्तं तनये कुरुतः सदा ।
 न सुप्रतिकरं तत्त मात्रा पित्रा च यत्कृतं ।
 यथाशक्तिप्रदानेन स्नापनोच्छादनेन च ।
 नित्यञ्च प्रियवादेन तथा सम्बर्द्धनेन च ।
 स हि राजा दशरथः पिता जनयिता मम ।
 आशयन्मां यत्तस्य न तन्मिथ्या भविष्यति । २३ ॥

to the request of the petitioning *Bhuruta*, wilt thou violate truth or justice, or abuse thy power." *Raghava* chief of men, thus mildly addressed by his preceptor, replied to *Vushishtha* seated near him: "What parents constantly do for a son cannot be recompensed. The tenderness of a father and mother in rearing their children, in bathing and clothing them, in constantly giving them affectionate counsel, and in training them up in virtue, cannot be repaid : what my father, the author of my being, king *Dusha-rutha*, commanded me, shall not be rendered ineffectual." This being spoken by

एवमुक्ते तु रामेण भरतः प्रत्यनन्तरं ।

उवाच विपुलोरस्कः स्रुतं परमदुर्मनाः । 24 ॥

इह तु स्थण्डिले शीघ्रं कुशानास्तर सारथे ।

आर्यं प्रत्युपवेक्ष्यामि यावन्मे न प्रसीदति । 25 ॥

निराहारे! निरालोके! धनहीने! यथा द्विजः ।

शये परस्ताच्छालायां यावन्मां प्राति यास्यति ।

स तु राममवेक्षन्तं सुमन्त्रं प्रेक्ष्य दुर्मनाः । 26 ॥

कुशोत्तरमुपस्थाप्य भूमावेव स्थितः स्वयं ।

तमुवाच महातेजा रामो राजर्षिसत्तमः ।

किं मां भरत कुर्वाणं तात प्रत्युपवेक्ष्यसे । 27 ॥

Rama, the full-chested Bhuruta with an afflicted mind said to the charioteer who was near him, "O charioteer, speedily spread *koosha* on this spot prepared for sacrifice: I will sit opposite this excellent one till he be gracious to me. As a brahmun, deprived of his wealth, lies before the door of a creditor without food, and even without beholding any one; so will I do till he return with me." Then looking at Soomuntra, who, waiting for Rama's (reply) was spreading the *koosha*, he seated himself on the ground. The illustrious Rama, chief of royal sages, now said to him; "O beloved Bhuruta! what evil am I perpetrating

ब्राह्मणे! स्वरूपार्थेन नरान् रोद्धुमिहार्हति ।
 न तु मूर्द्धाभिषिक्तानां विधिः प्रत्युपवेशने ।
 उत्तिष्ठ नरणां हित्वैतद्ग्राहणं व्रतं ।
 पुरवर्त्तमानितः क्षिप्रमयोध्यां याहि राघव ।
 आसीनस्त्वेव भरतः पौरजानपदाञ्जनान् ।
 उवाच सर्वतः प्रेक्ष्य किमर्थं नानुशासथ । 28 ॥
 ते तदोद्युर्महात्मानं पौरजानपदा जनाः ।
 काकुत्स्थमभिजानीमः सम्यग्वदति राघवः । 29 ॥
 एषो ऽपि हि महाभागः पितुर्वचसि तिष्ठति ।
 अतएव न शक्ताः स्मो व्यावर्त्तयितुमञ्जसा ।
 तेभामाशाय वचनं रामो वचनमब्रवीत् । 30 ॥

that thou thus sittest near me? For a brahmun thus to confine a man by sitting near him, is right; but for crowned heads to sit thus over against each other, is not according to the law. Rise, O chief of men: abandon this cruel vow. O Raghava! quickly return to *Uyodhya* the chief of cities." *Bhuruta* sitting thus and stedfastly viewing the citizens and the people of the country, said, "Why do ye not lay your injunctions on this excellent man?" The citizens and subjects replied, "We well understand the magnanimous *Kakootstha*. Thou, O son of *Rughoo*, also speakest with reason. This fortunate one is engaged in performing his father's word, we are therefore unable hastily to say any

एवं निबोधवचनं सुहृदां धर्मचक्षुषां ।

एतच्चैवोभयं श्रुत्वा सम्यक् सम्पश्य राक्षस । ३१ ॥

उत्तिष्ठ त्वं महाबाहो माञ्च सृष्ट तथोदकं ।

अथोत्थाय जलं सृष्ट्वा भरतो वाक्यम्ब्रवीत् । ३२ ॥

शृण्वन्तु मे परिषदो मन्त्रिणः श्रेणयस्तथाः ।

न याचे पितरं राज्यं नानुशासामि मातरं ।

एवं परमधर्मज्ञं नानुजानामि राक्षसं ।

यदित्ववश्यं वस्तव्यं कर्त्तव्यञ्च पितुर्वचः ।

अहमेव निवत्स्यामि चतुर्दश वने समाः । ३३ ॥

धर्मात्मा तस्य सत्येन भ्रातुर्व्याक्येन विस्मितः ।

उवाच रामः सम्प्रेक्ष्य पौरजानपदं जनं । ३४ ॥

thing." Rama, hearing their words, replied, "Attend to these words of our friends whose eyes are fixed on rectitude. Having attentively heard both sides, carefully weigh the matter, O Raghava. Rise, O valiant one; touch me, and also touch water."¹ Bhuruta rising and touching water, thus replied, "Hear ye counsellors, ye ministers of state, and the various orders of the people; I do not wish for the kingdom of my father: I did not desire my mother to ask it: I was not the cause of the exile of Raghava acquainted with every duty. If some one must fulfil my father's word and reside in the forest, I will reside fourteen years in the wood." The pious Rama astonished at his brother's firmness, said to the citizens and people, "Whatever was bought, pledged, or

¹ This was to purify him from the guilt of sitting to starve out his brother; a privilege belonging only to brahmins.

विक्रीतमाहितं क्रीतं यत्पित्रा जीवता मम ।
 न तस्मैर्षयितुं शक्यं मया वा भारतेन वा ।
 उपाधिर्न मया कार्यः वनवासे जुगुप्सितः ।
 युक्तमुक्तञ्च कैकेया पित्रा मे सुकृतं कृतं । ३५ ॥
 जानामि भरतं क्षान्तं गुरुसत्कारकारिणं ।
 सर्वमेवात्र कल्याणं सत्यसन्धेमहात्मनि । ३६ ॥
 अनेन धर्मशीलेन वनात्प्रत्यागतः पुनः ।
 भ्रात्रा सह भविष्यामि पृथिव्यां पतिरुत्तमः । ३७ ॥
 वृता राजा हि कैकेया मया तद्वचनं कृतं ।
 अनृतान्मोचयानेन पितरं तं महीपतिं । ३८ ॥
 इत्याद्यै रामायणे अयोध्याकाण्डे सप्तसप्ततितमः सर्गः ।

sold by my father whilst alive, can by no means be annulled by me or Bhuruta. For a substitute, (that contemptible expedient,) to dwell in the wood, I have no occasion : what was advised by Kikeyee, was well done by my father. I know Bhuruta to be disinterested,¹ and one who seeks the good of his superiors ; every excellence must reside in that magnanimous one, who thus strictly regards his integrity. After my return from the wood, I shall be able, with this my pious brother, to govern the country with honor. The king will then be discharged from his obligation to Kikeyee, and his word be accomplished by me : Liberate from falsehood thy father, the sovereign of the world."

End of the Seventy-seventh Section.

¹ One who has resigned his right.

तमप्रतिमतेजोभ्यां भ्रातृभ्यां रोमहर्षणं ।
 विस्मिताः सक्रमं प्रेक्ष्य समुपेता महर्षयः ।
 अन्तर्हिता मुनिगणाः स्थिताश्च परमर्षयः ।
 तौ भ्रातरौ महाभागौ काकुत्स्थौ प्रशशंसिरे । १ ॥
 सदाय्यौ राजपुत्रौ द्वौ धर्मशौ धर्मविक्रमौ ।
 श्रुत्वा वयं हि सम्भाषामुभयोः स्पृहयामहे । २ ॥
 ततस्त्वृषिगणाः क्षिप्रं दशग्रीववधैषिणः ।
 भरतराजशार्दूलमित्यूचः सकृता वचः । ३ ॥

SECTION LXXVIII.

The great sages who were present at the meeting of the two most illustrious brothers, were now astonished, and their hair stood erect with joy. Retiring, these great sages thus praised the two brothers, the descendants of Kukootstha. We are unspeakably delighted with hearing the conversation of these two princes fortunate, excellent, pious, and filled with the energy of virtue." The sages, desirous of the death of the ten-headed Ravuna, now coming together said to Bhuruta, "Thou noble, wise, pious, and highly renowned one ! if thou

कुले जात महाप्राज्ञ महावृत्त महायशः ।

ग्राह्यं रामस्य वाक्यं ते पितरं यद्यवेक्षसे । 4 ॥

सदानृणमिदं राज्यं वयमिच्छामहे पितुः ।

अनृणत्वाच्च कैकेयाः स्वर्गं दशरथो गतः । 5 ॥

एतावदुक्त्वा वचनं गन्धर्वाः समहर्षयः ।

राजर्षयश्चैव तथा सर्वे स्वां स्वां गतिङ्गताः ।

ल्लादितस्तेन वाक्येन शुशुभे शुभदर्शनः ।

रामः संहृष्टवदनस्तानृषीन्म्यपूजयत् । 6 ॥

व्रतगात्रस्तु भरतो वाचा ससंजमानया ।

कृताञ्जलिरिदं वाक्यं राघवं पुनरब्रवीत् । 7 ॥

regard thy father, the word of Rama must be regarded by thee : we wish that thy father's kingdom may be absolved from every debt. *Dusha-rutha* has ascended to heaven through his determination to discharge his obligation to *Kikeyee*." The sages having thus spoken, the *Gundhurvas*, with the great, and the royal sages, returned each to his own place delighted with these words. Rama, pleasing to the view, with a cheerful countenance, paid humble reverence to the sages, his eyes sparkling with joy. *Bhuruta*, impatient, with his hands joined, in words well arranged, again said to *Raghava*, the descendant of

राम धर्ममिमं प्रेत्य कुलधर्मानुसन्ततं ।

कर्त्तुमर्हसि काकुत्स्थ मम मातुश्च याचनां । ८ ॥

रक्षितुं सुमहद्वाज्यमहमेकस्तु नोत्सहे ।

पौरजानपदांश्चापि रक्तान् रञ्जयितुं तदा ।

ज्ञातयश्चापि योधाश्च मित्राणि सुहृदश्च नः ।

त्वामेव हि प्रतीक्षन्ते पर्जन्यमिव कर्षकाः । ९ ॥

इदं राज्यं महाप्राज्ञ स्यापय प्रतिपद्य हि ।

शक्तिमान् स हि काकुत्स्थ लोकस्य परिपालने ।

एवमुक्त्वा पतद्भ्रातुः पादयोर्भरतस्तदा ।

भृशं सम्प्रार्थयामास रात्रवेति प्रियं वदन् । १० ॥

Kakootstha, "O Rama, it becomes thee to regard this duty, as a part of the duties of our family, and to perform the request of my mother; I alone have not sufficient resolution to preserve this great kingdom. Our relatives, our friends, our allies, and the army, expect thee to gratify the wishes of the people, as a husbandman earnestly expects refreshing showers from the clouds. Establish this kingdom, O wise one: fix it on its right foundation: thou art able, O Kakootstha, to nourish this people." Having thus spoken, Bhuruta fell at his brother's feet, and fervently intreated him, affectionately exclaiming, "O Raghuva!" Rama, embracing his lotos-eyed brother, sob-

तमङ्गे भ्रातरं कृत्वा रामो वचनमब्रवीत् ।

श्यामं नलिनपत्राक्षं मत्तहंसस्वरं स्वयं । 11 ॥

आगता त्वामियं बुद्धिः स्वजा वैनयिकी च या ।

भृशमुत्सहते तात रक्षितुं पृथिवीमपि । 12 ॥

अमात्यैश्च सुहृद्भिश्च बुद्धिमद्भिश्च मन्त्रिभिः ।

सर्वकार्याणि सम्पन्त्य महान्त्यपि हि कारय । 13 ॥

लक्ष्मीश्चन्द्रोदयो यद्वा हिमवान् वा हिमं त्यजेत् ।

कान्तिश्चापि त्यजेन्मेरुर्न प्रतिशामहं त्यजे ।

अतोयात् सागरो बेलान् न प्रतिशामहं पितुः । 14 ॥

bing like a staggering duck, said to him, "That genuine humility which has possessed thy mind, will furnish thee, O beloved one, with sufficient courage to preserve the kingdom. Perform this great work by consulting with the courtiers, the allies, and the wise counsellors. Though the rising of the cool moon should cease to be pleasing, though Himavan should abandon its snow, or Meroo its splendor, I will not relinquish my promise. The sea may overflow its shores, but I will never relinquish my father's engagement. O belov-

कामाद्वा तात लोभाद्वा मात्रा तुभ्यमिदं कृतं ।

न तन्मनसि कर्त्तव्यं वर्त्तितव्यञ्च मातृवत् ।

एवं ब्रुवाणं भरतः कौशल्यासुतमब्रवीत् । 15 ॥

तेजसादित्यसक्राशं प्रतिपचन्ददर्शनं ।

अधिरोह्याय पादाभ्यां पादुके हेमभूषिते ।

एते हि सर्वलोकस्य योगक्षेमं विधास्यतः । 16 ॥

सो ऽधिरुह्य नरव्याघ्रः पादुके व्यवमुच्य च ।

पायच्छत्सुमहातेजा भरताय महात्मने । 17 ॥

स पादुके सम्प्रणम्य रामं वचनमब्रवीत् ।

चतुर्दश हि वर्षाणि जटाचीरधरो द्युहं । 18 ॥

ed one ! it is improper to examine whether that which was done for thee by thy mother, was done through love (of thee) or through avarice. She is to be esteemed thy mother." Bhuruta then addressed the son of Koushulya thus speaking, bright as the sun, and pleasing as the new moon : " Put on then these shoes adorned with gold : they shall furnish the means of securing the good of all." That illustrious and valiant one having put on the shoes, and pulled them off, returned them to the magnanimous Bhuruta. He bowing to the shoes, said to Rama, " O son of Rughoo, I will for fourteen years assume the matted

फलमूलाशने! वीर भवेयं रघुनन्दन ।
 तवागमनमाकाङ्क्षन् वसन् वै नगराद्वहिः । 19 ॥
 तव पादुकयोर्न्यस्य राज्यतन्त्रं परन्तप ।
 चतुर्दशे हि सम्पूर्णे वर्षे ऽहनि रघूत्तम ।
 न द्रक्ष्यामि यदि त्वान्तु प्रवेक्ष्यामि ऊताशनं । 20 ॥
 तथेति च प्रतिज्ञाय तं परिष्वज्य सादरं ।
 शत्रुब्रञ्च परिष्वज्य वचनञ्चेदमब्रवीत् । 21 ॥
 मातरं रक्ष कैकेयीं मा रोषं कुरु ताम्प्रति ।
 मया च सीतया चैव शप्ते ऽस्ति रघुनन्दन । 22 ॥
 इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विससर्ज ह । 23 ॥

hair and the habit of a devotee, and feed on fruits and roots. Waiting thy return, I will reside without the city. O subduer of enemies, having committed the management of the kingdom to thy shoes, on the day that the fourteen years are completed, if I do not see thee returning, I will enter the fire. After this solemn promise, Rama embraced Bhuruta with great respect, and embracing Shatrooghna, said: "Cherish thy mother Kikeyee; be not angry with her; to this thou art adjured by both me and Seeta." Saying this, he with flowing eyes dismissed his brother. Bhuruta receiving those ornamented

स पादुके ते भरतः खलकृते महोज्ज्वले सम्परिगृह्य धर्मवित् ।
 प्रदक्षिणञ्चैव चकार राघवं चकार चैवोत्तमनागमूर्धनि । 24 ॥
 अथानुपूर्व्या प्रतिपूज्य तं जनं गुह्यं मन्त्रोन्प्रकृतीस्तथानुजो ।
 व्यसर्जयद्राघववंशवर्द्धनः स्थितः स्वधर्मा हिमवान्निवाचलः । 25 ॥
 तं मातरो वाघागृहीतकण्ठो दुःखेन रामं लपितुं न श्रेकुः ।
 स चैव मातृरभिवाद्य सर्वा रुदन् कुटोऽस्मां प्रविवेश राघवः । 26 ॥
 इत्यार्षे रामायणे अयोध्याकाण्डे भरतपादुकाप्रदानं नाम
 षष्ठसप्ततितमः सर्गः ॥

and glittering shoes, circumambulated Raghuvā, and placed them on the head
 of an excellent elephant. The joy of Raghoo's race, firm in his devout
 engagement as the mountain Himavan, returning with profound respect the
 respective salutations of his spiritual guides, his counsellors, his subjects, and
 his younger brothers, now dismissed them in peace. His afflicted mothers,
 their tears flowing, were speechless through grief. He also, bowing to their
 feet, returned weeping to his own habitation.

End of the Seventy-eighth Section.

ततः शिरसि कृत्वा तु पादके भरतस्तदा ।
 आरुह्य रथं ह्यथः शत्रुघ्नेन समाहितः । १ ॥
 वशिष्ठो रामदेवश्च जवालिश्च दृढव्रतः ।
 अग्रतः प्रययुस्तत्र मन्त्रिणः सर्वे एव ते । २ ॥
 मन्दाकिनीं नदीं प्राप्य प्राञ्जुखाः इयदुस्तदा ।
 अदक्षिणञ्च कुर्वाणाश्चित्रकूटं मह गिरिं । ३ ॥
 पश्यन् धातुसहस्राणि रम्याणि विविधानि च ।
 प्रययौ तस्य पार्श्वेन ससैन्यो भरतस्तदा । ४ ॥

SECTION LXXIX.

Bhuruta now pleased, took the shoes on his head, and mounted the chariot with Shutrughna: Vushishtha, Vama-deva, and the firm Javali, and all the counsellors, preceded him. Having arrived at the river Mundakinee, they went eastward, leaving Chitra-koota on their right hand. Bhuruta, accompanied by his army, went forward, beholding thousands of metallic veins, and pleasing landscapes. At a small distance from Chitra-koota, Bhuruta saw the hermitage

अदूराचित्रकूटस्य ददर्श भरतस्तदा ।

आश्रमं यत्र स मुनिर्भरद्वाजः कृतालयः । 5 ॥

स तमाश्रममागम्य भरद्वाजस्य बुद्धिमान् ।

अवतीर्य रथात् पादौ ववन्दे कुलनन्दनः । 6 ॥

ततो हृद्यो भरद्वाजो भरतं वाक्यमब्रवीत् ।

अपि कृत्यं कृतन्तात रामेण च समागतं । 7 ॥

एवमुक्तः स तु ततो भरद्वाजेन धीमता ।

प्रयुवाच भरद्वाजं भारतो धर्मवत्सलः ।

स याच्यमानो गुरुणा मया च दृढविक्रमः ।

रात्रवः परमः प्रीतो वशिष्ठं वाक्यमब्रवीत् । 8 ॥

in which Bhurudwaja and the sages had fixed their residence. The wise Bhuruta, the joy of his family, approaching the hermitage of Bhurudwaja, and alighting from the chariot, bowed to the feet of the sage. Bhurudwaja, full of joy, said to Bhuruta: "Thou hast done well in visiting thy brother." Bhuruta thus addressed by the wise Bhurudwaja, replied to him, "Raghuva of invincible firmness, intreated by his preceptor and me, pleased, said to Vushishtha, 'The promise I made to my father, of staying fourteen years in the wood, I will punctually perform ;' and the wise and eloquent Vushishtha, thus

पितुः प्रतिज्ञां तामेव पालयिष्यामि तत्त्वतः ।
 चतुर्दश हि वर्षाणि या प्रतिज्ञा पितुर्मम ।
 एवमुक्तो महाप्राज्ञो वशिष्ठः प्रत्युवाच ह ।
 वाक्यज्ञो वाक्यकुशलं राघवं वचनं महत् । 9 ॥
 एते प्रयच्छ संस्तुतः पादुके हेमभूषिते ।
 अयोध्यायां महाप्राज्ञ योगक्षेमकरे तव ।
 एवमुक्तो वशिष्ठेन राघवः प्राञ्जलः स्थितः ।
 पादुके हेमविकृते मम राज्याय ते ददौ । 10 ॥
 निवृत्तो ऽहमनुज्ञातो रामेण सुमहामना ।
 अयोध्यामेव गच्छामि गृहीत्वा पादुके शुभे । 11 ॥

addressed, replied to Raghuva skilled in elocution: 'O thou wise one, seeing thou art well satisfied, give us those shoes adorned with gold, which will secure the happiness of the kingdom.' Thus addressed by Vushishtha, Raghuva standing with his face towards the east, delivered to me these shoes covered with gold, for the sake of governing the kingdom. Thus frustrated in my design, I, commanded by the magnanimous Rama, have received these magnificent shoes, and am proceeding to Uyodhya." Bhurudwaja, the sage, on hearing these pleasing tidings, said to Bhuruta: "It is not surprizing, thou

एतत् श्रुत्वा शुभं वाक्यं भूतस्य महामनः ।

भरद्वाजस्तु भारतं मुनिर्व्याक्यमुदाहरत् ।

नैतच्चित्रं नरव्याघ्रे शीलवृत्तविदाम्वरे ।

यदर्थं त्वयि तिष्ठेत्तु निमोत्सृष्टमिवोदकं । 12 ॥

अनृणाः स महो वज्रः पिता दशरथस्तव ।

यस्य त्वमोदशः पुत्रो धर्मतमो धर्मवत्सलः ।

तद्विन्तु महाप्राप्तमुक्तवाक्यं कृताञ्जलिः ।

आमन्त्रयितुमारेभे चरणानुपगृह्य च । 13 ॥

ततः प्रदक्षिणं कृत्वा भरद्वाजं पुनः पुनः ।

भारतस्तु यथो श्रीमानयेध्यां सह मन्त्रिभिः । 14 ॥

chief of men, transcendant in the knowledge of virtue ! that this excellent disposition should constantly abide in thee, as water constantly flows from a fountain. O valiant one, thy father *Dusha-rutha* possessed of a son so eminent in piety and virtue, is discharged from every obligation.¹ Upon this *Bhuruta* taking hold of his feet, began with joined hands to applaud the wise sage, who had thus addressed him. *Bhuruta* after repeatedly circumambulating *Bhurudwaja*, proceeded with his counsellors toward *Uyodhya*. The widely extended army which followed *Bhuruta*, now turned with the carri-

¹ The Hindoos say every man has debts incumbent on him, to the gods he owes sacrifices, to the ancestors the funeral cake, to the brahmins gifts, and to strangers hospitality.

यानैश्च शकटैश्चैव हयैर्नागैश्च सा चम्पः ।
 पुनर्निवृत्ता विस्तोर्णा भरतस्यानुयायिनी ।
 ततस्ते यमुनां दिव्यां नदीं तीर्त्वा मर्ममालिनीं ।
 ददृशुस्तां पुनः सर्वे गङ्गां शिवजलां नदीं । 15 ॥
 तां रम्य तलसम्पूष्पां सन्तीर्य सहबान्धवः ।
 शृङ्गवेरपुरं रम्यं प्रविवेश ससैनिकः । 16 ॥
 शृङ्गवेरपुराद्भयो अयोध्यां सन्दर्श ह ।
 अयोध्यान्तु तदा दृष्ट्वा पित्रा भ्रात्रा विवर्जितां । 17 ॥
 भरतो दुःखसन्तप्तः सारथिञ्चेदमब्रवीत् ।
 सारथे पश्य विध्वस्ता अयोध्या न प्रकाशते ।
 निराकारा निरानन्दा दीना प्रतिहतस्रना । 18 ॥

ages, the carts, the horses, and the elephants. Afterwards they passed over the divine Yumona, whose swelling surges follow each other in rapid succession; and all saw again the auspicious waters of Gunga. Having with his friends crossed that river, full of limpid water, Bhuruta with his army entered the town of Shringa-vera: leaving Shringa-vera, they again beheld Uyodhya. Seeing Uyodhya, deserted by his father and brother, Bhuruta deeply afflicted said to the charioteer: "Behold, O charioteer, the ruined Uyodhya, disfigured, sad, wretched, and silent! Its glory is departed!" Bhuruta the illustrious, approaching it with his bright and deep-sounding chariot, speedily

स्निग्धगम्भीरद्वेषेण स्यन्दनेनोपयान् प्रभुः ।

अयोध्यां भरतः क्षिप्रं प्रविवेश महायशाः । 19 ॥

विडालोलूकचरितामालीननरवारणां ।

तिमिराभ्याहतां कालीमृगकाशां निशामिव ।

राजपुत्रोः प्रियां पत्नीं श्रिया प्रज्वलितप्रभां ।

ग्रहेणाम्युदितेनैकां रेहिणीमिव पीडितां ।

अल्पोष्णक्षुब्धसलिलां वर्मोत्तमविहङ्गमां ।

लीनमीनकसग्राह्यां कृशां गिरिनदीमिव ।

विधूमामिव हेमाभामध्वराग्नेः समुत्थितां ।

हविरभ्युत्थितां पश्चात् शिखां विप्रलयकृतां ।

entered the dark and gloomy city resembling a gloomy night, traversed by cats and owls, and bereft of elephants and men, or the bright Rohinee, the beloved wife of him to whom Rahoo is hostile, when afflicted by that risen planet;—or a mountain stream whose shallow waters are absorbed by a small degree of heat, whose birds faint with thirst, and whose fishes small and great, have all disappeared;—or the smokeless, quivering flame of a sacrificial fire, excited after the sacrificial articles have been consumed;—or an army stripped of its

1 The moon.

2 Rahoo.

विध्वस्तकवचां हृत्तगजवाजिरथध्वजां ।
 हतप्रवोरामाषन्नां यमूमिव महाहवे ।
 सफेणां सखनां भूत्वा सागरस्य समुत्थितां ।
 प्रशान्तमाहतेऽद्भुतां जलोर्मिमिव निखनां ।
 त्यक्तां यशायुधैः सर्वैरभिहूयैश्च याजकैः ।
 सूत्याकाले सुनिवृत्ते वेदिकृतरवामिव ।
 गोष्ठमध्ये स्थितामार्त्तामाचरन्तीं नवं तृणं ।
 गोवृषेण परित्यक्तां गवां पत्नोमिवोत्सुकां ।
 प्रभाकराद्यैः सुस्निग्धैः प्रज्वलद्भिरिवोत्तमः ।
 वियुक्तां मणिभिर्जात्यैर्नवां मुक्तावलीमिव ।

armour in battle ; its elephants, horses, and chariots destroyed, and its most
 valiant men slain ;—or the sea when its raised waves, foaming and roaring,
 sink into silence by the ceasing of the wind ;—or an altar stripped of the sa-
 crificial implements, and deserted by all its plump priests after the sacrifice
 is ended ;—or, the glad herds of kine feeding in their pasture upon young
 grass, when on a sudden deserted by the bull ;—or a necklace adorned with
 rubies and other gems of exceeding splendor and beauty, when stripped of all

सहसा चरितां स्थानान्महीं पुण्यक्षयागतां ।
 संहृतद्युतिविस्तारां तारामिव दिवश्च्युतां ।
 पुष्पनद्धां वसन्तान्ते मत्तभ्रमरशालिनीं ।
 दुतदावान्निविष्टुष्यां क्लान्तां वनलतामिव ।
 सम्पूजनिगमां सर्व्यां संचित्तविषणापणां ।
 प्रच्छन्नशशिनक्षत्रां यामिवाप्लवधरैर्युतां ।
 क्षीणपानोत्तमेर्भूमेः शरावैरभिसम्भृतां ।
 हतशौण्डामिव क्षस्तां पानभूमिसंस्कृतां ।

its precious stones ;—or a star fallen from its place to the earth,¹ deprived of its
 splendor and magnitude, and its virtue exhausted ;—or a climbing plant
 loaded with flowers at the end of spring and frequented by successive flights
 of bees, when scorched and withered by a sudden fire in the forest ;—or the
 sky when covered with clouds and the moon and stars concealed, when the tra-
 ders, all in alarm, leave their articles of merchandize in the fairs and markets
 in a vast, confused heap ;—or like a spot where a tavern² stood, when, the
 liquor expended and the house broken down, it is covered with fragments of

¹ Virtuous men, according to the Hindoo system, after death obtain different degrees of
 happiness ; some become stars of different magnitudes, and shine in the stellar regions till
 their merits are expended, after which they fall from their station to the earth, and are born
 in the form of some terrestrial animal. This in their opinion accounts for the phænomenon of
 falling stars.

² The taverns, or rather distilleries in India are generally small sheds, and such a state
 as that described is far from being uncommon.

वृक्षभूमितलां निम्नां वृक्षपात्रैः समावृतां ।
 उपयुक्तोदकां भग्नां प्रपां निपतितामिव ।
 विपुलां वितताञ्चैव युक्तपाशां तरस्विनां ।
 भूमौ वाणैर्विनिष्कृतां पतितां ज्यामिवायुधात् ।
 सहसा युद्धशोणेन ह्यारेहेण वाहितां ।
 निहतां प्रति सैन्येन वडवामिव पातितां ।
 निक्षिप्तभाणामुत्सृष्टां किशोरीमिव दुर्बलां ।
 शुष्कतोषां महामत्स्यैः कूर्मैश्च वज्रभिर्वृतां ।
 प्रभवतटविस्तीर्णां वापोमिव दलोत्पलां ।
 पुरुवस्यापहृष्टस्य प्रतिषिद्धानुलेपनां ।

broken pots ;—or like a broken watering place¹ when level with the ground
 and covered with broken vessels, the pillars being broken, the water being all
 spent ;—or a long bow-string, fastened to the ears of the bow with cord, which
 drops from the bow cut with a swift arrow ;—or a horse ridden by a soldier
 eager for the battle, which suddenly falls slain by an enemy ;—or a fiery colt
 heavy laden and fallen under his burden ;—or a large pool of water, filled
 with numerous fishes and turtles, when dried up, its banks broken, and covered
 with withering weeds and nymphaeas ;—or the mourning weeds of a man, who,

1 A house where water and other refreshments are given to travellers, as an act of piety
 in the months of Vishakhā and Jyisthā. These places are frequently met with in Hindoos'than.

सत्तप्तमिव शोकेन गात्रयष्टिमभूषणां ।
 प्रावृषीव महारौद्रां प्रविष्टस्यामसञ्चयां ।
 प्रभिन्नां नीलजीमूतैर्भास्करस्य प्रभामिव । 20 ॥
 भरतस्तुरघस्यः सन् श्रीमन्द्वापरात्मात्मजः ।
 बाह्वयन्तं रथश्रेष्ठं सारथिं वाक्यमब्रवीत् । 21 ॥
 किन्तु खल्वद्य गम्भीरो मूर्च्छितो न निशम्यते ।
 यथा पूर्वमयोध्यायां गीतवादित्रनिःस्वनः । 22 ॥
 बाहणीमद्गन्धश्च माल्यगन्धश्च मूर्च्छितः ।
 चन्दनागुरुगन्धश्च न प्रवाति समस्ततः । 23 ॥
 यानप्रवरघोषश्च सुस्निग्धहयनिःस्वनः ।
 घमत्तगजनादश्च मन्दश्च रथनिःस्वनः । 24 ॥

deprived of joy, and overwhelmed with anguish, is stripped of all his ornaments ;—or the clear light of the sun obscured by a dark cloud in the rainy season. Bhurata, the illustrious, son of Dusha-rutha seated in the chariot, then said to the excellent charioteer who was driving the chariot: “ Why is not the deep and pleasing sound of songs and music heard to-day in *Uyodhya* as formerly? Why is not the scent of liquors, garlands, sandal wood, and costly *lignum aloes*, perceived on every side? Since Rama's departure, no sound of rattling chariots is heard in this city; no neighing of plump horses, no roaring of inebriated elephants is heard, nor even the sound of the gently

नेदानीं श्रूयते पुण्यामस्यां रामे विवासिते ।

चन्दनागुरुगन्धाश्च महार्हाश्च नरसजः । 25 ॥

गते रामे हि तरुणाः सन्तप्ता नोषमुञ्जते ।

वहिर्यात्रां न गच्छन्ति चित्रमाल्यधरा नराः । 26 ॥

नोत्सवाः सम्प्रवर्तन्ते रामशोकादिते पुरे ।

सा हि नूनं मम भ्रात्रा पुरस्यास्य द्युतिर्गता । 27 ॥

न हि राजत्ययोध्येयं सासारेवार्जुनी क्षणा ।

कदा नु खलु मे भ्राता महोत्सव इवागतः । 28 ॥

जनयिष्यत्ययोध्यायां हर्षं ग्रीष्म इवाम्बुदः ।

तरुणैश्चारुवेषैश्च नैरुत्तमगामिभिः । 29 ॥

moving car. Now Rama is departed, the societies of young men deeply afflicted, cease to enjoy the smell of costly woods. Men do not go forth adorned with beautiful garlands. There are no festive assemblies in the town afflicted with grief for Rama. All the glory of this city is departed with my brother. *Uyodhya* appears sad and lowring, like a moon-light night deluged with rain. When will my brother return like a festival diffusing joy through every heart! His coming will be grateful to *Uyodhya* as a cloud in the heat of summer. The highways of *Uyodhya* are no more graced with well-dressed youths, walking about at ease." Thus talking with the charioteer, the afflicted

सम्पतद्भिरयोध्यायां न विभान्ति महापथाः ।

इति ब्रुवन् सारथिना दुःखितो भरतस्तदा । 30 ॥

अयोध्याञ्च प्रविश्यैव विवेश वसतिं पितुः ।

तेन ह्रीनां नरेन्द्रेण सिंहह्रीनां गुह्यामिव । 31 ॥

तदा तदन्तःपुरमुज्जितप्रभं सुरैरिवोत्क्रुष्टमभास्कां दिनं ।

निरीक्ष्य सर्वत्र विभक्तमात्मवान्मुमोच वक्ष्यं भरतः सुदुःखितः । 32 ॥

इत्यार्षे रामायणे अयोध्याकाण्डे एकोनाशीतितमः सर्गः ॥

Bhuruta, entering *Uyodhya* went to his father's palace, which, bereft of the sovereign of men, resembled a den bereft of the lion. Then, viewing the inner apartment, bereft of its glory, under the frown of the gods, and resembling a day without the sun, the generous youth deeply afflicted, wept aloud.

End of the Seventy-ninth Section,

ततो निःक्षिप्य मातृस्ता अयोध्यायां दृढव्रतः ।

भरतः शोकसन्तप्तो गुहनिदमथाब्रवीत् । 1 ।

नन्दिग्रामं गमिष्यामि सर्वानामन्त्रये ऽद्य वः ।

तत्र दुःखमिदं सर्वं सहिष्ये राघवं विना । 2 ॥

गतश्चाहो दिवं राजा वनस्थः स गुरुर्मम ।

रामं प्रतीक्षे राज्याय स हि राजा महायशः । 3 ॥

एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः ।

अब्रुवन्मन्त्रिणः सर्वे वशिष्ठश्च पुरोहितः । 4 ॥

SECTION LXXX.

The afflicted *Bhuruta* firm to his vow, having brought all his mothers back to *Uyodhya*, now said to his preceptors : “ I will go to *Nundi-grama*, and to-day tell you all : there I, deprived of *Raghuva*, will endure my troubles. The king is gone to heaven, and my elder brother resides in the forest : I will there wait his return to the kingdom. That great one is king.” Hearing this excellent speech of the magnanimous *Bhuruta*, all the counsellors with *Vushishtha* the priest said, “ This word spoken by thee full of regard to thy brother,

सुभ्रं श्लाघनीयञ्च यदुक्तं भरत त्वया ।

वचनं भ्रातृवात्सल्यादनुकूलं तवैव तत् । 5 ॥

नित्यन्ते बन्धुलब्धस्य तिष्ठते भ्रातृसौहृदे ।

मार्गमार्ग्यं प्रयत्नस्य नानुमन्येत कः पुमान् । 6 ॥

मन्त्रिणां वचनं श्रुत्वा यथाभिलषितं प्रियं ।

अब्रवीत्सारथिं वाक्यं रथो मे युज्यतामिति । 7 ॥

प्लुष्टवदनाः सर्वा मातृः समभिभाष्य च ।

आहरोह रथं श्रीमान् शत्रुघ्नेन समन्वितः । 8 ॥

अथयुः प्राञ्जुषाः सर्वे नन्दिग्रामो यतो भवेत् । 9 ॥

बलञ्च तदनाहृतं गजञ्च रथसङ्कुलं ।

अथैषो भरते याते सर्वे च पुरवासिनः । 10 ॥

is highly worthy of praise ; it is like thyself, O Bhuruta ! Who will not agree to this proposal of thine who hast attached to thyself faithful friends, and livest in the hearts of all the friends of thy brother, anxious as thou art to pursue the path of rectitude !” Hearing these words of the counsellors, thus agreeing with his own desire, he said to the charioteer, “Make ready the chariot.” Having conversed with his mothers who testified their approbation by their countenances, the fortunate one with Shatrooghna mounted the imperial car, and went eastward towards Nundi-grama. Bhuruta being gone,

रथस्यः स तु धर्मात्मा भरतो भ्रातृवत्सलः ।

नन्दिग्रामं ययौ तूष्णं शिरस्यादाय पादुके । 11 ॥

ततस्तु भरतः क्षिप्रं नन्दिग्रामं प्रविश्य च ।

अवतीर्य रथात्तूष्णं गुह्रनिदमभाषत । 12 ॥

एतद्राज्यं मम भ्रात्रा दत्तं सन्यासमुत्तमं ।

योगक्षेमवहे चेमे पादुके हेमभूषिते । 13 ॥

भरतः शिरसा कृत्वा सन्यासं पादुके ततः ।

अब्रवीद्दुःखसन्तप्तः सर्वं प्रकृतिमण्डलं । 14 ॥

कृत्रं धारयतः क्षिप्रमार्यपादाविमौ मतौ ।

आभ्यां राज्ये स्थितौ धर्मः पादुकाभ्यां गुरोर्मम । 15 ॥

all the inhabitants of the city, unasked, followed him together with the army, the elephants and chariots. The pious *Bhuruta* in the car, glowing with fraternal affection, speedily proceeded to *Nundi-grama* with the shoes on his head. *Bhuruta* having hastily entered *Nundi-grama*, alighted quickly from his chariot, and said to his preceptor, "This kingdom was delivered to me as a precious deposit when *Rama* gave me these shoes, adorned with gold and capable of successfully managing its concerns." *Bhuruta* having now accepted the deposit and put the shoes on his head, still afflicted said to the assembly of his subjects, "Quickly bring hither the state umbrella; by these shoes of my elder brother is justice established in the kingdom. Through his firm

भ्रात्रा तु मयि सन्यासे! निक्षिप्तः सौहृदादयं ।
 तमिमं पालयिष्यामि राघवागमनं प्रति । 16 ॥
 क्षिप्रं सञ्चेदयित्वा तु राघवस्य पुनः स्वयं ।
 चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ । 17 ॥
 ततो निक्षिप्तभारे! ऽहं राघवेण समागतः ।
 निवेद्य गुरवे राज्यं भरिष्ये गुरुवृत्तितां । 18 ॥
 राघवाय च सन्यासं दत्त्वेमे वरपादुके ।
 राज्यञ्चेदमयोध्यायां धृतपापो भवाम्यहं । 19 ॥
 अभिषिक्ते तु काकुत्स्थे प्रहृष्टे मुदिते जने ।
 प्रीतिर्मम यथाश्चैव भवेद्राज्याच्चतुर्गुणं । 20 ॥

attachment to virtue is this deposit committed to me by my brother: I will preserve it for him till his return. Having after a short space laid them down again at the feet of Raghava, I shall again see his feet adorned with these shoes! Then I, on whom this load is now thrown by Raghava, meeting him again, and delivering up to him the kingdom, will honour him as my elder brother. When I shall have restored this deposit to Raghava, even these shoes and the kingdom of Udyodhya, I shall be washed from all sin. When Kakootstha is installed, and the people made happy, I shall enjoy gratification and renown far excelling that which arises from a kingdom."

एवन्तु विलपन् दीनो भरतः स महायशाः ।
 नन्दिग्रामे ऽकरोद्राज्यं दुःखितो मन्त्रिभिः सह । 21 ॥
 स वल्कलजटाधारी मुनिवेशधरः प्रभुः ।
 नन्दिग्रामे ऽवसद्दीरः ससैन्यो भरतस्तदा । 22 ॥
 रामागमनकाङ्क्षी च भरतो भ्रातृवत्सलः ।
 भ्रातुर्वचनकारी च प्रतिज्ञापरगस्तदा । 23 ॥
 पादुके त्वभिषिच्याथ नन्दिग्रामे ऽवसन्नदा ।
 सबालयजनं कृत्रं धारयामास स स्वयं । 24 ॥
 भरतः शासनं सर्वं पादुकाम्यांन्यवेदयत् ।
 ततस्तु भरतः श्रोमानभिषिचार्यपादुके । 25 ॥

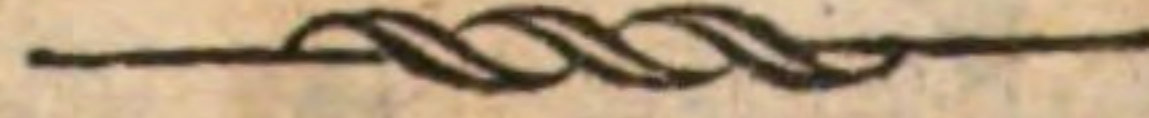
Thus lamenting, the renowned but afflicted *Bhuruta*, with the counsellors governed the kingdom at *Nundi-grama*. Assuming the bark dress, and the matted hair of a devotee, the hero *Bhuruta* dwelt with the army at *Nundi-grama*. *Bhuruta* waiting for the return of *Rama*, full of fraternal love, faithful to his word and his own promise, being installed together with the shoes, resided at *Nundi-grama* : himself holding the *chamura* and the umbrella of state, and committing all government to the shoes. The fortunate *Bhuruta* installed with the shoes of that excellent one, paying homage to them

तदधीनस्तदा राज्यं कारयामास सर्वदा । 26 ॥
 यदा हि यकार्यमुपैति किञ्चिदुपायनञ्चोपहृतं महार्हं ।
 स पादुकाभ्यां प्रथमं निवेश्य चकार पश्चाद्भरतो यथावत् । 27 ॥
 इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे पादुकाभिषेको
 नामाशीतितमः सर्गः । समाप्तश्चायमयोध्याकाण्डः ।

श्लोकसंख्या ४१७० ।

thus governed the kingdom. All presents brought, and all the business of state which occurred, he first laid before the shoes, and afterwards did as occasion required.

End of the Eightieth Section.



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